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THE

# CHHÁNDOGYA UPANISHAD

OF THE

## SÁMA VEDA

WITH EXTRACTS FROM THE

## COMMENTARY OF ŚANKARA ÁCHARYA.

TRANSLATED FROM THE ORIGINAL SANSKRITA

BY

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## NOTICE TO THE BINDER.

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In binding together the two fasciculi of this translation, pp. 67 and 68 of the first fasciculus should be cancelled, and the reprint issued herewith substituted for them.

4. [The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

5. Jánas'ruti great-grandson of Janas'ruti listened to this. [In the morning] rising [from his bed while being eulogized by his bards] he thus addressed his herald: "O child, do you address me as if I were the Rakvya of the car? [I am not deserving of such praise.] O child, do you of a truth go and speak unto Rakvya of the car [that I long to see him]." [Of him enquired the bard:] "and who is this Rakvya of the car?"

6. [The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

7. The bard searched for him, and, returning, said, "I have found him not." Unto him, said [Jánas'ruti], "Do ye go and look for him where the knowers of Brahma are to be met with."*

8. He proceeded, and, by one sitting beside a car and scratching his itches, sat down and said, "Art thou, O lord, Rakvya of the car?" "Yes, I am," said the other. "Now I know," [thought the bard] and retired.

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## Section II.

1. Upon this Jánas'ruti the great-grandson of Janas'ruti, taking with him six hundred head of cattle, a necklace and a

* In lonely places, near rivers and pools, in mountains and groves. Sankara.

pair of mules, yoked to a chariot, repaired to him, and thus addressed, "O Rakvya, here [is a present] of six hundred head of cattle, a necklace, and a pair of mules yoked to a chariot [accept them, and deign], O Lord, to impart to me instruction on that deity whom thou adorest."

2. Unto him said the other, "Let these head of cattle and necklace and chariot remain with thee, O Sudra." Hereupon, Jánas'ruti, great-grandson of Janas'ruti, taking a thousand head of cattle, a necklace, a pair of mules yoked to a chariot and his daughter, again returned to him,

3. And said, "O Rakvya, this [herd of a] thousand cows, this necklace, this pair of mules yoked to a chariot, this damsel and this village in which thou dwellest [I beg to offer to thee: accept them and deign] to impart to me instruction."

4. Knowing her, [the damsel,] to be the cause of his imparting instruction, he [Rakvya] said; "Hast thou brought her [for me], O Sudra? She will be the cause of my conversing with thee." Hence are these villages in this country of great virtue [mahábrisha] where he lived, called Rakvyapurṇa. Unto him explained he, [the nature of the deity he adored].

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2. * * * He [Jánas'ruti] was a king, having a herald, as we learn [from the passage]: "He addressed to a herald," also from the fact of his repairing to a Bráhmaṇa for instruction, which would be inconsistent in a Sudra; how then did such an inapplicable expression as "O Sudra" proceed from Rakvya? Sages have explained it thus. From the speech of the geese he was assailed by grief [súka] hence Sudra; or because hearing [srutvá] of Rakvya's praise he ran [dravati] and therefore Sudra; and the sage in order to show his omniscience used the expression "O Sudra;" or it might be, because instead of trying to obtain knowledge by serving his tutor, he, like a Sudra, proceeded to gain instruction by paying for the same, and therefore is called a Sudra, although he was not of that caste. Others say, that annoyed with his small offer the sage rebuked him with the term Sudra.

# ERRATA.

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| | | | | |
|---|---|---|---|---|
| Page | 1 | line | 1 | *for* "*Chhâudogya*" *read Chhándogya.* |
| " | 9 | " | 17 | *for* "oblation" *read* oblations. |
| " | 40 | " | 28 | *for* "hell" *read* sky. |
| " | 75 | " | 8, 18 & 28 | *for* "wasteth" *read* waste. |
| " | 79 | " | 13 | *for* "in case" *read* in that case. |
| " | 79 | " | 19 | *for* "these" *read* of these. |
| " | 85 | " | 26 | *for* "by" *read* in. |
| " | 87 | " | 26 | *for* "came and was born" *read* had come and taken his birth. |
| " | 89 | " | 20 | *for* "obtains" *read* obtain. |
| " | 96 | " | 25 | *for* "punishment" *read* punishments. |
| " | 100 | " | 3 | *for* "son" *read* grandson. |
| " | 103 | " | 27 | *for* "his" *read* its. |
| " | 110 | " | 22 | *for* "*Udanna*" *read Udánya.* |
| " | 129 | " | 29 | *for* "निदृविशय" *read* निरतिशय. |

# INTRODUCTION.

THE Vedas have been justly described as the most ancient monument of the Arian world; and as the only means to a proper study of philology, they claim the highest consideration from the historian of the human tongue. In them alone we find the first fruits of the Arian mind in its attempt "to rise from nature up to nature's God," and to unveil the mysteries of a future world. They constitute the storehouse of early Indian knowledge, and the only expositor of the hopes and fears, the desires and wants, and the feelings and aspirations, which impelled the first Arian colonists of India in their career through life. But the Vedas form not a homogeneous series of works, nor are they the productions of a single age. Differing in extent, character, contents and antiquity, the different portions have very different claims to consideration. To the antiquarian and scholar the Sañhitá portion of the Rig Veda will always appear the most interesting, but among the ancient Hindus, the Sáma, though third in rank, was held in the highest veneration, and hence it is that Kṛishṇa, in the Bhagavat Gitá, calls himself "The Sáma among the Vedas." It was likewise, at one time, supposed to be the most comprehensive of the four Vedas. According to the Mahábhárata, whose statement has been repeated by the Vishṇu Puráṇa and the Mauktika Upaṇishad, it included no less than a thousand different Sákháś or schools. But one of the most ancient indices to the contents of the Vedas, the Charaṇavyúha, notwithstanding its being the chief source whence the Mahábhárata has borrowed its accounts of the Hindu scriptures and of the

extent of the Sáma Veda, supplies the names of only seven Sákhás with their subdivisions. The rest, it says, were destroyed by Indra, owing to their having been recited on forbidden days.* Considering that the index in question was composed during the Sutra period of Vedic literature, when Bráhmaṇic learning had yet lost little of its grandeur and authority, it is difficult to conceive that so many different portions of the most preëminent of the Vedas could be so entirely lost as to leave not even their names behind. It would be much more reasonable, therefore, to suppose that the word 'thousand' was used to imply only a large extent, and not to indicate any precise number. Such use of the term is not unknown in Sanskrit, and it would offer a much more reasonable solution of there being only so few Sákhás extant of a once voluminous work.

Of the seven Sákhás alluded to in the Charaṇavyúha, the names vary in different MSS. Those quoted by Dr. Max Müller, in his history of the Ancient Sanskrit Literature,† correspond very nearly with those in the codices of the Asiatic Society of Bengal, the Tattvabodhiní Sabhá, and the Sanskrit College of Calcutta. According to them, the first Sákhá is named Ráṇáyaníya; the second Sáṭyamurgiya, Sátyamurgya, Sátyamurgrya or Sátyamudgala; the third Kálápa or Kálopa; the fourth Mahákálápa or Mahákálopa; the fifth Lángaláyana or Lángala; the sixth, Sárdúla, and the seventh Kauthuma. Of these the last or Kauthuma alone is subdivided, the names of the subdivisions being 1. Asuráyaṇa, 2. Vátáyana, 3. Pránjalidvaitabhrit, Prajvalanadvaitabhrit or Pránjvalidvainabhrit, 4. Práchinayogya, and 5. Naigeya-Kauthuma.‡

In the MS. quoted by Rájá Rádhákánta Deva, in the 5th volume of his Sabdakalpadruma (voce Veda) the names and the order of arrangement are given in a different way, and even

* अनध्यायेष्वधीयानास्ते शतक्रतुवज्रेणाभिहताः प्रनष्टाः । *Charaṇavyúha.*
† Page 373.
‡ The order of arrangement differs somewhat in different MSS.

the number of the subdivisions is greatly increased. According to it, the names of the divisions are 1. Ásuráyaṇa or Suráyaṇa, 2. Vártántaveya, 3. Pránjala, 4. Rigvarṇabheda, 5. Práchínjogya, 6. Jnánajogya,* 7. Ráṇáyaníya; the subdivisions of the last being, 1. Saṭhyáyaniya or Sarayaniya or Saṭhyamurgya, 2. Sátvala or Sátya-mudbhava, 3. Maudgala, 4. Khallala, 5. Mahákhallala, 6. Lángala, 7. Kauthuma, 8. Gautama, 9. Jaiminíya. Thus the Ráṇáyaníya, which has no subdivision according to the first classification, is made to include nine branches, while the Kauthuma, which in the former has six subdivisions, appears itself only as a subdivision without any minor divisions of its own. Professor Müller supposes this difference to be the result of Rájá Rádhákánta's MS. being corrupt. We find, however, from a commentary of the Index under notice† that it is due to causes other than the accidental corruption of a single manuscript: for the commentator first gives the seven divisions of the Rájá's texts, dividing the last into nine subdivisions, and then supplies, as the opinion of a different set of writers, the seven divisions commencing with the Ráṇáyaniya and ending with the Kauthuma, as given in Professor Müller's work. The subdivisions of the last school or that of the Kauthuma in this classification are six, viz.: 1. Kauthuma, 2. Ásuráyaṇa, 3. Vatáyana, 4. Pránjalidvainabhrit, 5. Prachinayogya, and 6. Naigameya; the Naigeya-Kauthuma of Professor Müller being evidently here divided into two separate schools.

The Váyu Puráṇa has again a different arrangement. According to it the Sáma Veda was first studied by Jaimini, from whom it descended successively to Sumanta and Sukarman. The last had two sons, Hiraṇyanábha *alias* Kausalya and Pushpinji or Paushyinji, each of whom established a different school, and their pupils were respectively known as the chanters of the Northern and the Eastern Sámas. Lokákhshi, Ku-

* Nayagya in the Sanskrit College MS.

† Sanskrit College MS.

thumi, Kushídí and Lángali were the heads of the Eastern chanters, and founders of schools known by their names. A pupil of Hiraṇyanábha, named Kriti, taught twenty-four Sákhás to as many pupils, and they in their turn became the founders of many more. Sukarman alone taught a thousand disciples, each of whom became the founder of a different Sákhá. Besides them Ráṇáyaníya, son of Lokákhshi, founded a school, and his son Saumitri founded three. Parásara, son of Kuthumi, taught six Sákhás and Sáligotra, son of Lángali originated as many more. Thus the number of Sákhás, according to the Váyu Puráṇa, greatly exceeded a thousand. But a thousand were destroyed by Indra, and a great many of the remainder followed their fate owing, it is said, to neglect of the usual rules of recitation.*

According to the commentator of the Charaṇavyúha three Sákhás alone are now extant, of which the Kauthuma is current in Guzerat, the Jaiminiya in Karṇátaka, and the Ráṇáyaníya in Mahárásht̤ra. Manuscripts of these, however, have not yet come under observation, and their peculiarities therefore remain to a great extent unknown to oriental scholars.

Notwithstanding this extensive destruction of the Sákhás, in regard to the number of mantras still current, the Sáma is more copious than the Yajur and the Atharva Vedas, though not perhaps equal to the Rig. It has no less than six separate collections of hymns (Sañhitás) and eight of its rituals (Bráhmaṇas), besides several supplements of doubtful authenticity. The most important of the Sañhitás is the Chhándasika, otherwise called the Árchika;†—a collection of hymns intended

* Wilson's Vishṇu Puráṇa, 282.

† Stevenson's Sáma Veda, London, 1842. Benfey's ditto, Bonn, 1848. It is generally believed that the recension followed by these editors belongs to the Ránáyaníya Sákhá, but a MS. obtained from a professional Kauthumi Bráhman at Benares for the Tattvabodhiní Sabhá, although it is described in the colophon as the Kauthumi Sañhitá, corresponds letter for letter with the published work.

for recitation during the Soma sacrifice. Most of these hymns are found in the Rig Sañhitá; hence it has been supposed that they have been appropriated from that collection. The extent of appropriation has been reckoned to be 585 hymns in the first, and 1225 in the second, of the two parts into which the work is divided. This would give a total of 1810, but as 249 hymns of the first part are repeated in the second, three are so cited twice, and nine exist twice in each part, the actual number of hymns common to the Rig and the Árchika amounts to 1549, most of them being from the 8th and the 9th Maṇḍalas. This identity of a great number of hymns in the two collections necessarily indicates that one of them must have borrowed much of its matter from the other, but it is difficult to determine which is the borrower and which the lender, for both have a number of hymns which have the appearance of the highest antiquity, while others are undoubtedly of comparatively a more modern growth.

The first part of the Árchika is subdivided into six prapáṭhakas, each of which includes ten *dasatis* or decades of hymns, an arrangement which obtains likewise in the second part of the Satapatha Bráhmaṇa, and in diverse other portions of the Vedas. The hymns are consecrated to the three deities, Agṇi, Soma and Indra, the first having for his share twelve decades, the second eleven, and the third thirty-seven.

The latter or Uttara Árchika includes nine prapáṭhakas, each of which is subdivided into two or three sections, and embraces a great many hymns of the first part, but arranged in groups of two or three hymns together. The principle of the arrangement is obscure, but it is evident that the object was to bring together hymns of particular classes for particular ritual purposes.

The second Sañhitá is called the *Araṇyaka Sañhitá*. It comprises a collection of hymns adapted for chanting in forests and deserted places, and embraces only five decades (dasatis) with an appendix entitled Mahánámni. Several MSS. of this

work have come under my observation, but they were all corrupt, the dasatis including from seven to fourteen stanzas instead of ten as they should, according to their designation.*

The next Sañhitá is the *Grámageyagáṇa,* otherwise called the *Veyagáṇa.*† It belongs to a class of compositions which

* As MSS. of the Sáma Veda are rare, and many occur in fragments, the substance of this and the subsequent notes regarding those that have come under my observation, might, it is hoped, prove of use.

Of the A'raṇyaka Sañhitá there are two MSS. in the Library of the Asiatic Society, of which one is in the *pothi* form without number, and the other bound in a 4to. vol. with several other fragments of the Sáma Veda. MS. No. 27, I, 1½ folia of 26 lines to the page.

Beginning इन्द्रं ज्येष्ठं न आभर ।

II Dasati. त्वमेतद्धारयः ।

III. „ मयि वर्चो अथो यशोथो ।

IV. „ भ्राजन्त्यग्ने ।

V. „ अग्ने आयूंसि पवस ।

End ग्राचिष्कोशं विचचणं ।

Beginning of Mahánámní ओम् विदामघवन्विदागातुं ।

End of ditto ओम् एवाह्विदेवाः ।

In an authentic MS. belonging to a Sáma Vedi Pandit, this portion is described as a half prapáṭhaka of the A'raṇyaka Sañhitá, making the work to comprise 5½ prapáṭhakas, the dasatis being called prapáṭhakas.

† No. 24 of the Asiatic Society's Library, 59 fl. folio, of 25 lines to the page, comprising 17 chapters.

Beginning ओम् भूर्भुवः स्वः तत्सवितुर्वरेण्यं ।

II.—उभयस्तोम । गोतमं ।

III.—वार्हस्पत्यं इहस्पत्यनुष्टुपं, विश्वे देवा सोमᳲ राजानं वरुणम् ।

IV.—रोहितकूलीय । द्वयोरिन्द्रो गायत्री ॥ ऐन्द्रयानसिᳲ रयिं ।

V.—आर्षभानि त्रीणि । ऋषभो गायत्रीन्द्रः । अभित्या इषमास्तुताथि॰ ।

VI.—आभीशवम् । अभीशुर्गायत्रीन्द्रः । अरन्त इन्द्र श्रवसे ए ।

VII.—यौक्तास्रुचम् । युक्तास्रुग्गायत्रीन्द्रः । इन्द्राग्निदेवता ।

VIII.—गौरीवितेद्दे । गौरिवीतत्रीन्द्रः । सुनोत सोमपाव्ना १ ए

is peculiar to the Sáma Veda, nothing similar to it being observable in the Rig, Yajur or the Atharva. Its congeners are the *A'ranya Gáṇa** the *Uhá Gáṇa†* and the *Uhya*

IX.—तार्क्ष्यसामनी द्वे। तार्क्ष्यस्त्रिष्टुबिन्द्रं सूर्य्यो वान्यमूषू। अरिष्टना २४ यिमीम्।

X.—श्रैखण्डिने द्वे। शिखण्डिर्जगतीन्द्रः। अग्ने होयि। दधा २।

XI.—दृहत्कमब्रह्मा ककुभवतः। आगन्ता। मान्हिषण्या २ २ ता।

XII.—स्तोके द्वे। प्रजापतिस्त्रिष्टुबिन्द्रः। हाउ स्वरता। ब्रह्माणा २। इन्द्रम्।

XIII.—भ्यसम्। अत्रिर्गायत्री सोमः। यासाथि। मादो वेराशो २ २ ४ वाणी
२ २ ४ याः।

XIV.—वार्षाहरम्। हषाहरिर्गायत्री सूर्य्यः। अचिक्रदा२ त्। आचिक्रदा२ त्।

XV.— वैष्णवे द्वे। विष्णुबृहती सोमः। तवाह८ सो। मरा २'रणा।

XVI.—श्रैष्ठौनी त्रीणि अहोहायि। अयो हायि।

XVII.—पादे द्वे। पसिष्ठो व्यागिन्द्रः। इन्द्रमच्छा। सुता यिमा। डेहो २ २ ४ वा।

End—क्रीडन्नूर्म्मिरपोवा २ उ २ २ ४ वा। आऽपयिवो ६ हायि।

* No. 423 A. of the Library of the Asiatic Society. This is the only MS. I have seen of this portion of the Sáma Veda, and it is probably imperfect. It comprises $5\frac{1}{2}$ prapáṭhakas divided into half prapáṭhakas. The last half ends without adverting to the No. of the prapáṭhaka : 36 pages fl. of 28 lines each.

Beginning यद्यावद। इता २। नुवा २ २। श्रा २ २ ४ तास। first half 26, kaṇḍikás. II. 28, k. III. 32 ditto. IV. 22 ditto. V. 30 ditto. VI. 25 ditto. VII. 20 ditto. VIII. 20 ditto. IX. 22 ditto. X. 24 ditto. XI. 29 ditto. XII. 22 ditto. XIII. 5 ditto.

Last line होइ हावाहा २ १ उवा १ २। इ २ ४ डा। ओरवोदि देवा २ २ ४।

† No. 423 B. Library of the Asiatic Society, incomplete, containing only 9 out of 23 prapáṭhakas of which the work is made of. The prapáṭhakas are divided into half prapáṭhakas; 69 pages fl. of 28 lines to the page.

Beginning ओम् ओयवम्। उमः। ओंवाता २ यिज्ञात्मन्यमाः।

II.—त्रीणि धनमायास्यां।

III.—महर्षिर्विप्राणां मचिया।

IV.—संतनि। वृषाहाउ। पायसधा २ १ उवा १ २।

V.—अभिमुर्ज्ज इहयामा २।

VI.—आसितायं। परित्यहयवि।

to Agni. With regard to hymns other than these, the rule is that the divinity eulogized, is the presiding deity of the hymn which eulogizes him.

The meters most appropriate to the Sáma are described to be the Gáyatrí, the Vrihati, the Trishtubha, the Anustubh, the Jagati, the Sarkari, the Kakva and the Pañcti. Several others are occasionally met with, but are not held to be so appropriate, owing, no doubt, to their being less adapted than these to the musical meters which were held in the greatest favour by the chanters of this portion of the Vedas.

The Bráhmanas of the Sáma Veda are generally much more interesting than its Sañhitás. They dwell upon a variety of subjects which help to throw much light on the state of Hindu society at a very remote period of its history. Unlike the Bráhmaṇas of the Yajur, which are mostly exegetic in their character, those of the Sáma adopt an independent course, and afford expositions of matters which have no necessary connexion with their hymnology. Their number, according to Kumárila Bhatta and Sáyana,* should be eight, including the Panchaviñs'a, the Shaḍviñs'a, the Sámavidhána, the Arsheya, the Devatádyáya, the Upanishad, the Sanhitopanishad and the Vañsa. Manuscripts however are available of a larger number, which bear all the marks, such as they are, of Sáma Bráhmaṇas, and some we have heard recited by Sáma Vedi chanters who had from generations learnt them as portions of the Sákhás to which they belonged. These would indicate that the great commentators were not familiar with all the Sáma works that were extant in their time, and yet their knowledge in such matters was great, and their dicta cannot be readily gainsaid on the authority of itinerant

* अष्टौ हि ब्राह्मणग्रन्थाः प्रौढं ब्राह्मणमादिमं।
षड्विंशाख्यं द्वितीयं स्यात्ततः सामविधिर्भवेत्॥
आर्षेयं देवताध्यायं भवेदुपनिषत्ततः।
संहितोपनिषद्वंशो ग्रंथा अष्टावितीरिताः॥ Sáyana's Commentary on the Sámavidhána, apud Max Müller, Rig Veda, Vol. I. p. xxvii.

Sáma chanters, or even of manuscripts of moderate antiquity. It is impossible therefore to determine which of the supernumeraries should be put down as apocryphal, and which as fragments of authentic works.

The most considerable of the Sáma liturgy is the Táṇḍya otherwise called the Prauḍha Bráhmaṇa, which, from the number of chapters contained in it, is likewise named the Pañchaviñsa Bráhmaṇa. Its subject is an exposition of the ritual details of the Soma sacrifices, including the Ekáha, the Ahina and the Satras, by the performance of which heaven and other rewards are obtainable. These seem to have taken for their celebration, sometimes a single day and sometimes two, three, five or a dozen; while at others a hundred days or many years, were not thought too long for their completion. In connexion with these the work recounts a variety of legends of great interest in regard to certain grand sacrifices performed on the banks of the Sarasvatí and the Drisadvatí at a very remote period of antiquity, and gives us an insight into the ceremonials by which the aboriginal Indians were admitted into the pale of the Arians. It makes mention, likewise, of the Naimishiä Rishis, of Para Atnara king of Kosala, of Trisadasya Purukutsa, of Nami prince of Videha, and of Kurukshetra and Yamuna. These, coupled with the absence in it of the names of Janaka, Kurupanchála and the like, afford important evidence regarding the age when the work was composed and first recited. The name of Táṇḍya in the White Yajur may be taken as further evidence under the same head.*

* MS. No. 23 of the Asiatic Society fl. 153.

Beginning ओम् महन्मे । वा । चो भ । गो । म । वा घायश्रो मे वोचः स्तोम ।

II. p. तिसृभ्यो हिङ्करोति स प्रथमया ।

III. p. नवभ्यो हिङ्करोति स तिसृभिः स पञ्चभिः ।

IV. p. गावो वा एतत्सत्रमासत ।

V. p. वामदेव्यं महाव्रतम् ।

VI. p. प्रजापतिरकामयत बहुस्यां प्रजायेय ।

VII. p. इमे वै लोका गायत्रं ।

The Shadviñsa Bráhmaṇa is generally supposed to form, as its name implies, the concluding or rather a supplementary chapter to the preceding. It is, however, of much larger extent than the other chapters of the Pañchaviñsa, and divided into prapáṭhakas and sections independent of its alleged relationship. Hence it is that Sáyana has described it as an independent Bráhmaṇa, although by assuming it to be so, the epithet, Shaḍviñsa (26), either as an ordinal or a cardinal number, becomes inapplicable. It gives the details partly of such ceremonies as are not to be found in the Pañchaviñsa, and partly of ceremonies given in the latter, but in a manner quite different; besides a variety of propitiatory and condemnatory ceremonies, which do not find a place in the Bráhmaṇas of the Rig and the Yajur Vedas.*

The fifth chapter of the work is peculiar. Its object is to lay

VIII. p. आस्कारनिधनं काण्वं ।
IX. p. देवा वा उक्थान्यभिजित्य ।
X. p. अग्निना पृथिव्यौषधिभिः ।
XI. p. स्तोमो युज्यते सवियेभ्यः ।
XII. p. इवौद्युतत्यातया रथेति तृतीयस्याह्नः ।
XIII. p. गोवित्पवमवसुविद्धिरण्यवित् ।
XIV. p. स्तोम् आप्यन्ते वा एते स्तोमाः ।
XV. p. अक्रात्समुद्रः परमे विधर्म्मं ।
XVI. p. प्रजापतिर्वा इदमेक आसीत्
XVII. p. देवा वै स्वर्गं लोकं ।
XVIII. p. सप्तदशोग्निष्टोमो देवाः।
XIX. p. अथैषराड्ढाराज्य आसमानः ।
XX. p. त्रिष्टुब्विष्यवमानं ।
XXI. p. इन्द्रासवतवः सप्तभक्तं ।
XXII. p. पृष्ठ्यः षडहः ऋतवः ।
XXIII. p. अतिरात्रः पृष्ठ्यः षडहः ।
XXIV. p. अतिरात्र त्र्यः पञ्चाहा ।
XXV. p. अतिरात्रश्चतुर्विंशय प्राणीयं ।
End सर्वान्स्वद्विमाप्नुवन्ति य एतदुपयन्ति ।

* MS. No. 27 E. of the Asiatic Society.

down expiations for evil omens and portents, including a great number of physical phenomena, such as the fall of meteors; upheaval, depression or quaking of the earth; and the appearance of comets, rainbows and haloes. Some of the portents named are of a very fanciful character, such as the shaking of temples, laughing, weeping, winking, sweating, dancing and singing of idols; the appearance of shadows of the human trunk on the disk of the sun, and the emanation of smoke from the horns of cattle; while others are references to diseases and physical facts which to the observers of the time were either very rare or inexplicable. The fact of its having a separate name, the *Adbhuta Bráhmaṇa*, shews that it is a distinct work, notwithstanding all the Manuscripts that have yet come under observation, making it the last chapter of the Shaḍviñsa. Sáyana does not count it as a separate work. It adverts, however, to names and circumstances which clearly indicate that it was compiled at a much later time than the chapters which precede it.

Next to it may be named the *Sámabidhána Bráhmaṇa.* It is a treatise on expiations and áchára or customs in three chapters, and, in the MS. of the Asiatic Society (No. 27 *D.*), occupies, only 9 folia of 26 lines to the page.* It has been commented upon by Sáyana who calls it the third Bráhmaṇa of the Sáma Veda. The fourth in his list is the *Rishi or Arsheya Bráhmaṇa*. Professor Weber does not wish to include it among the ritual works, inasmuch as it is devoted to an enumeration of

Beginning ओं ब्रह्म ह वा इदमग्रे सुब्रह्म आसीं ।
II. p. प्रजापतिरकामयत बहुः स्यां प्रजायेय ।
III. p. यावान् यज्ञे रसो भवति ।
IV. p. प्रजापतिस्तपोऽतप्यत ।
V. p. अथातोऽद्भुतानां कर्म्मणां ।
End व्याहृतिभिर्हुत्वाऽथ साम गायेत् ।

* Beginning ब्रह्म ह वा इदमग्र आसीत् ।
II. p. ओं अथातः काम्यानामनादेशे ।
III. p. अथातो धन्यानाꣳ सुकृतानां प्रयोगः ।
End यं कामं कामयते तमाप्नोति तमाप्नोति ।

the Seers of the Sáma Veda and, as such, should be reckoned among the *Anukramaṇis,* or Indices. But Indian scholiasts invariably take it as a Bráhmaṇa. It is a short treatise of 12 pages including only three and a half prapáṭhakas.* Similar to it in character, but apparently of a different date, is the *Vañsa Bráhmaṇa,*—or a genealogy of the Rishis of the third Veda, in a short chapter of a page and three quarters. It occurs as the last of the Bráhmaṇas in Ṣáyana's list; but Professor Weber refuses it a place among the Bráhmaṇas for the same reasons for which the A'rsheya has been called an Anukrámaṇi.† It is followed by a short treatise in one chapter on the Vedic rishis under the title of *Agni Bráhmaṇa.*‡ Its colophon calls it *Devatádhyáya,* or the "chapter on gods," which would indicate that the work had other chapters, on other subjects, but we have no means at command to ascertain if such were the case. In Sáyana's list it stands fifth, immediately after the *Arsheya Bráhmaṇa,* which there follows the Sámavidhána. Next to it is another chapter which has for its subject the mode

* MS. No. 27 *C.* 3½ prapáṭhakas. The half (ardha) prapáṭhaka appears first, and the three full prapáṭhakas then follow in order. It might be supposed that the half is the first moiety of the 1st prapáṭhaka, but the Chhandogas reckon it separately; 6, folia, fl. of 26 lines to the page.

Beginning ½ P. अथ खल्वयमार्षप्रदेशो भवति।
I. छौपर्षानि त्रीणि प्राकप्रवेतसानि वा।
II. इन्द्रस्य चट्षकं।
III. आयास्यं माण्डवं च।
End अकार्य्यौ वा अकार्य्यौ वा।

† MS. No. 27 H. of the Library of the Asiatic Society. It begins with the words—

Beginning नमो ब्रह्मणे नमो ब्राह्मणेभ्यो नम आचार्येभ्यः।
Ends गौतमात् समानं परं समानं परं।

‡ MS. No. 27 F. 1¼ folia of 26 lines to the page.

Beginning अग्निरिन्द्रः प्रजापतिः सोमो वरुणस्त्वष्टाङ्गिरसः।
End सत्यश्च पातुमामिति।

of reading Upanishads. It is known by the name of Sanhitopanishad, and is the sixth in Sayanás list.*

Among a lot of manuscrpts some time ago made over to me by a learned Sáma Vedi Bráhmaṇ, there are four other works which he assured me were portions of the third Veda, and as such he had studied them under his tutor. The first of these is entitled *Hasti-shad Bráhmaṇa* or in short *Hasti Bráhmaṇa*. It is comprised in a *puthi* of 102 folia of 7 lines each, the lines being about 6 inches long. The subject matter is arranged in four books or prapáṭhakas, each of which is subdivided into *bráhmaṇas*, *ardha prapáṭhakas*, and *kaṇḍikás*. The first book includes 4 bráhmaṇas and 108 kaṇḍikás; the second, 4 bráhmaṇas and 105 kaṇḍikás; the third, 2 bráhmaṇas and 85 kaṇḍikás; and the fourth 2 bráhmaṇas and 101 kaṇḍikás. According to a different arrangement the work is divided into 5 Adhyáyas, each having a definite number of kaṇḍikás.† The second work is known by the name of *Ushá Bráhmaṇa*. In extent it is larger than the preceding, but is divided like it into prapáthakas and bráhmaṇas.‡ The third

* No. 27 G. 1¾ folia of 26 lines to the page.
Beginning अथातः संहितोपनिषदो व्याख्यास्यामः ।
End चतुर्ऋचो भवति य एवं वेद य एवं वेद ।

† Beginning of the I. p. गार्हपत्यं चेष्यन् पलाशशाखया ।
II. p. अथ दर्भस्तंबमुपदधाति ।
III. p. आत्मन्नग्निं गृह्णीतचेष्यन् ।
IV. p. कूर्ममुपदधाति । रसो वै कूर्म्मो रसमेवैतदुपदधाति ।
End तस्मात्समानसंबधानाः ।

‡ MSS. without No. puthi, 246 folia of 6 lines to the page, each line five inches in length. The work is comprised in five prapáṭhakas as follow :

Beginning of I. p. अयद्वा इदमग्र आसीत् । तदाहुः किं तत् ।
II. p. प्राजापत्यचरकाः आलभन्ते ।
III. p. प्रदीप्ता एतेग्रयो भवन्ति ।
IV. p. तस्याः एतस्या आषाढां पूर्वां करोति ।

is called *Havyan Bráhmaṇa** and in extent and character is very like the above as is also the last or *Ekvái Bráhmaṇa.*† They begin without the usual salutation to the Sáma Veda, but

V. p. सक्षं प्रतिमुच्य विभर्त्ति ।
End अग्निर्यावानग्निर्यावत्यस्य मात्रातावत्सद्भवति ।

The first prapáṭhaka includes 4 bráhmanas and 110 kaṇḍikás; the second, contains 4 bráhmaṇas and 908 kaṇḍikás; the third, 7 bráhmaṇas and 114 kaṇḍikás, the fourth, 6 bráhmanas and 100 kaṇḍikás, the fifth 6 bráhmaṇas and 102 kaṇḍikás.

* MS. without No. puthi, 247 folia of 5 lines to the page, each line being 6 inches in length. Seven prapáṭhakas, subdivided into Bráhmanas, of which the first, the second, the third and the fourth include 6 each; the fifth 5, the sixth 4, and the seventh 4: the number of kaṇḍikás being 121 in the first, 122 in the second, 128 in the third, 121 in the fourth, 121 in the fifth, 111 in the sixth and 114 in the seventh.

Beginning of the I. p. व्रतमुपैष्यत् । अन्तरेरमाहवनीयञ्चगार्हपत्यं.
II. p. चतुर्धाविहिता दत्राअग्ने अग्निराम ।
III. p. तेवाः आर्द्रास्युः ।
IV. p. सस्कचोत्तरमाधारं माधारयिष्यन् ।
V. p. यज्ञेनवैदेवाः । इमाञ्जितिं जिग्मुर्यषामियंजितिस्तेद्दामः ।
VI. p. यज्ञेनवैदेवा । दिवमुपोदक्रामन् ।
VII. p. सवैस्तु चोन्यूहति ।
End तस्मादिदमद्देय एवास्मिंछोस्मीत्येव ब्रह्माभ्यिहजेत् ।

† MS. without No. *puthi,* 195 folia of 8 lines to the page, each line being about 4 inches in length. The work is divided into Prapáṭhakas and Bráhmaṇas. The first prapáṭhaka has 6 bráhmaṇas and 114 kaṇḍikás, the second 8 bráhmaṇas and 103 kaṇḍikás, the third 5 bráhmaṇas and 113 kaṇḍikás, the fourth 4 bráhmaṇas and 115 kaṇḍikás, the fifth 5 bráhmaṇas and 104 kaṇḍikás.

I. p. begins with सयद्दा इतश्चेतश्च संभरति ।
II. p. वरुणो हैनद्राज्यकाम आदधे ।
III. p. यत्र वै प्रजापतिः प्रजाः ससृजे ।
IV. p. प्रजपतिर्हवाऽएतेनाग्रेयज्ञेनेजे ।
V. p. मद्राह्वविषा ह वैदेवा इमं जग्मुः ।
End p. परमां गतिं गच्छतीति ।

have the ritualistic character of a Bráhmaṇa composition, but how far they are portions of the Veda in question, in the absence of commentaries, we have no other authority than the assurance of our pandit.

Although not Bráhmaṇas by themselves, as parts of what once were such, the *A'raṇyaka* and the *Kena Upanishad* deserve notice in this place. The former is said to comprise only two short chapters, and the latter thirty-six stanzas divided into four sections. Of the former we have as yet seen no MS. and have every reason to doubt its existence. The Upanishad has passed through several editions. According to *S*aṅkara, it forms part of the Talavakára *S*ákhá, but as no notice of such a school appears in the Charaṇavyúha, it must have long since ceased to exist.

The last Bráhmaṇa which we have to notice is the *Chhándogya*, and it is with a view to shew its position as a portion of the Sáma Veda that the preceding pages have been indited. In extent it is much smaller than the Táṇḍya and the other leading Bráhmaṇas, although in name it is pre-eminently *the* Bráhmaṇa of the reciters of the third Veda.* In Sáyaná's list it is called the Upanishad, though that title is due only to a portion of it. Manuscripts of the work are easily available, but as yet we have seen no commentary attached to the Bráhmaṇa portion of any one of them. According to general acceptation, the work embraces ten chapters, of which the first two are reckoned to be the Bráhmaṇa, and the rest is known under the name of *Chhándogya Upanishad*. In their arrangement and style, the two portions differ greatly, and judged by them, they appear to be productions of very different ages, though both are evidently relics of pretty remote antiquity.

Of the two chapters of the Chhándogya Bráhmaṇa,† the first includes eight *suctas* on the ceremony of marriage, and the rites necessary to be observed at the birth of a child. The first

* From Chhandoga, a chanter or reciter of Chhandas.

† Beginning ॐ देवसवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय ।
Do of II. p. यः प्राच्यां दिशि सर्पराज एष ते बलिः ॥

sucta is intended to be recited when offering an oblation to Agṇi on the occasion of a marriage, and its object is to pray for prosperity in behalf of the married couple. The second prays for long life, kind relatives, and numerous progeny. The third is the marriage pledge by which the contracting parties bind themselves to each other. Its spirit may be guessed from a single verse. In talking of the unanimity with which they will dwell, the bridegroom addresses his bride—"Whatever is thy heart the same shall be mine, and this my heart shall be thine."* The fourth and the fifth invoke Agṇi, Váyu, Chandramas and Surya to bless the couple and ensure healthful progeny. The sixth is a mantra for offering an oblation on the birth of a child; and the seventh and the eighth are prayers for its being healthy, wealthy and powerful, not weak, poor and a mute, and to ensure a profusion of wealth and milch cows.

The first sucta of the second chapter is addressed to the Earth, Agṇi and Indra, with a prayer for wealth, health and prosperity; the second, third, fourth, fifth and sixth are mantras for offering oblations to cattle, the manes, Surya and divers dii minores. The seventh is a curse upon worms, insects, flies and other nuisances, and the last, the concluding mantra of the marriage ceremony, in which a general blessing is invoked for all concerned.

The Upanishad portion bears no relation to this. It opens in a tone very different from the eucharistic dulness of the preceding, and applies itself entirely to a consideration of the relation which man bears to his Maker and the great object of his adoration. In doing so, however, the Hindu scripturalist does not evince a spirit of despondency regarding evils to which human life is subject, such as characterise the writer of the Sáñkhya, or the founder of the Bauddha religion, who feels the evils of this world and seeks in his philosophy for their anti-

* यदेतद् हृदयं तव तदस्तु हृदयं मम।
यदिदं हृदयं मम तदस्तु हृदय तव॥

dote, but a cool, rational desire to know what becomes of man after death, and how he is to secure the highest blessing hereafter, the result of the first impulse of the highest and the strongest feeling of our nature, viz. the religious feeling. This characteristic, which it owns in common with the other authentic Upanishads,* fully bears out the remark of Ritter that "in the first evolutions of philosophy it was a pure and innocent love of knowledge that impelled men to search and enquire,"† and affords a convincing proof of its high antiquity. Its primitive simplicity and the unartistic turn of its anecdotes, likewise indicate, in a marked manner, the early age of its composition. Compared to some of the smaller Upanishads, it is most probably later, and no doubt it is long subsequent to the era of the Sañhitás. But judging from its style and character, its want of system and simplicity of ideas, it is unmistakeably more ancient than the Sáñkhya, and considerably more so than the philosophy of *S*ákya. For the latter two presuppose an amount of intellectual culture which we look for in vain in the former, though it is the most systematic of all the Upanishads. In the present state of our information, however, regarding the Vedas, it is difficult, if not impossible, to determine positively the relative age of the different Upanishads. The brevity and fragmentary character of some of them, leave no hope that orientalists will ever be able satisfactorily to arrange them in a chronological order. The last chapter (6th) of the Vrihad A'raṇyaka contains an amplification of some of the anecdotes of the Chhándogya, and as such may be assumed to be of a later origin. Other Upanishads have likewise statements which they must have either borrowed from that or some common source—probably the traditions of the country —to which all are equally indebted. Indeed they suggest the idea that they are all productions of independent authors who

* We here confine our remarks to the eleven Upanishads commented upon by *S*añkara.

† History of Philosophy, vol. II. p. 43.

taught their doctrines at different times and at great distances from each other, but with little consort or communication, and the similitude of their opinions and anecdotes is due more to the traditions whence they have derived their materials than to any extensive mutual aid. Professor Weber, to whom oriental scholars are largely indebted for his learned researches into Vaidik literature, thus juxtaposes the claims to priority of two of the largest of the Upanishads. He observes—

"This Bráhmaṇa (the Chhándogya) is distinguished most particularly by its rich collection of legends on the successive development of Bráhminic theology, and is, for its ideas as well as for its place, time and persons, nearly identical with the Vrihad Áraṇyaka of the White Yajus. Nevertheless the absence of the mention of the Naimis'iya Rishis in the Vrihad Áraṇyaka, and especially in the White Yajus, might lead us to conclude that it is anterior to the Vrihad-Arany. Yet again from the absence of this allusion coupled with the circumstance that we find in it mention made of the Mahávrishas and the Gándháras, though undoubtedly but slightly, it can only be concluded that its origin is more or less occidental; while we know the Vrihad Áraṇyakam appertains entirely to the eastern portion of Hindustan. On the other hand, the numerous fables* in which animals are made to figure and the mention of Mahidása Aitareya, induce us to regard the Chhándogya Upanishad as more modern than the Vrihad Áraṇyakam. With regard to another allusion, which by itself is of the greatest importance, it would be ticklish to hazard an opinion; it is that of Krishṇa Devakiputra who was instructed by Ghora Ángirasa. The last in fact and next to him Krishna Ángirasa, but without showing any relationship between them, are named in the Kausitaki Bráhmaṇa. If the last Krishṇa Ángirasa be identical with Krishṇa Devakiputra, this mention may be taken rather as indicative of the priority of the Vrihad Áraṇyaka than otherwise. But in admitting this identity to be exact, we must attach some importance to

* Three in all; in the first (C. I. s. xii.) some dogs bark in prayer for food, in the 2nd, a goose flying over a king, warns his companions to beware of the king below, and in the third, a bull imparts instruction on Brahma.—R. M.

the change which the name has here undergone: in the place of A'ngirasa he is named Devakiputra, a form of name for which we find no analogy in the Vedic writings except in the Vansas or the geneological tables of the Vrihad A'ranyaka,* which on that account would certainly appertain to an epoch very recent. For the rest the importance of this mention for the understanding of the place which Krishna subsequently occupied is evident. Here he is an ardent student of science belonging perhaps to the military caste, but (it is certain) he must have distinguished himself in some manner, although we have very little information on that point, as otherwise his subsequent elevation to the rank of a god, resulting from exterior circumstances, becomes inexplicable.

" The contemporaneity of the Chhándogya with the Vrihad A'ranyaka is shewn in general by the community of the names in the two works; Praváhana Jaivali, Ushasti S'akráyana, S'ándilya, Satyakáma Jábála, Uddálaka A'runi, Svetaketu and Asvapati, as also the identity, generally complete, of its 7th† book with corresponding passages in the Vrihad A'ranyaka.

" But for the determination of the recent date of the Chhándogya Upanishad, that which is above all others the most important, is the rich literature which is enumerated at the commencement of the 9th‡ book, and which consequently presupposes its existence. If again one were to take the 9th book as a sort of supplement (the names of Sanatkumára and Skanda are no where else found in the Vedic literature, and Nárada who is not named except in the 2nd part of the Aitareya Bráhmana) there remains nevertheless the allusion to Atharva A'ngirasa, as also to the Itihásas and the Puránas in the 5th book. Now, if we cannot for these last, as for the corresponding passages in the Vrihad A'ranyaka, think that they refer in any case to the works which exist at present as Itihásas and Puránas, we have at all events to take in under those names those works which preceded them, and which originated primarily from traditions

* Vide Pánini IV. 1,159, and the names Sambhuputra and Ránáyaniputra in the Sáma Sutras, as also Kátyáyaniputra, Maitráyaniputra, Vátriputra, etc., of the Buddhists.

† Fifth of the Upanishad.—R. M.

‡ Seventh of the Upanishad.—R. M.

and legends, (for they agree in part with the hymns of the Rig and in part with its liturgy) and then gradually enlarged their circle, and extended themselves to other circumstances of life, be it to the myths and traditions found originally placed in the Bráhmaṇas themselves or in the other exegetic writings of the Vedas, but which at the time of this passage of the Chhándogya had probably assumed an independent form, although the commentaries ordinarily attribute* these expressions to passages only of the Bráhmaṇas themselves. The Mahábhárat contains, particularly in the first book, some similar Itihásas, likewise in prose, and yet those fragments which have been thus preserved to us correspond in their style as well as in their ideas with similar passages in the Bráhmaṇas, but of a very recent epoch. At any rate the transition of these legends into epic poetry is thereby fully indicated, as well as by their slokas, gáthas, &c. already cited in the Bráhmaṇas themselves, and in other works, for instance in the Brihad-daivatam.

" In the Chhándogya Upanishad we find cited, among other things, a case of law which is rare in the domains of the Vedas, that is to say of the penalty of death for theft (denied) corresponding entirely with the severe ordinances contained on the subject in the laws of Manu. The guilt or innocence is determined by an ordeal, the accused having to carry a red-hot hatchet in his hands ; a new analogy with the ordinances of Manu. We find also another point of contact with the state of civilisation of the time of Manu in a passage which exists also in the Vrihad A'raṇyaka i. e. a knowledge of the doctrine of metempsychosis which is here presented to us, for the first time, in a sufficiently complete form, and which by itself ought to be considered in all cases as much more ancient. If the myth of the creation in the 5th book is entirely identical with what we find in the introduction to Manu, that portion or the whole ought perhaps to be regarded as a direct imitation throughout. In the 10th book† which treats of the soul, its place in the body, and its state when it is quitting that place,

* This is not true of *S*añkara, but of Sáyana, Harisvámin, Dvivedagangá in regard to similar passages of the Satapatha Bráhmaṇa and the Taittiriya *A*'raṇyaka. [True of *S*añkara too, vide Note, p. 116.—R. M.]

† Eighth of the Upanishad.—R. M.

that is to say in its way to the region of Brahma, there may be found several things interesting in connexion with similar passages in the Kausitaki Upanishad already cited, although not without some difference. Here is met, again for the first time in the circle of the Vedas, the name of Ráhu, which prove determinately the place, relatively modern, which the Chhándogya Upanishad occupies.*

This summary brings to a point almost all the evidences on the subject that may be found in the two works. We cannot, however, allow this opportunity to pass without expressing our dissent, with every deference to the opinion of the learned Professor, from the argument furnished by the allusion to the ordeal by fire, as we think it of very little importance in determining the age of the Chhándogya with reference to the Mánava Dharma *S*ástra. Ordeals as means for detecting theft imply a very primitive state of society, and such of them as are ordained in the laws of Manu must have been known in the country long before those laws were compiled into a code, for the Mánava Dharma is a digest and not an original dispensation, and it cannot therefore follow that every allusion to facts and circumstances described in that code must necessarily imply the posteriority of the work in which such allusions are made.

An attempt has lately been made to prove that some of the doctrines inculcated in the Chhándogya in common with the other Upanishads, are of Buddhist origin, and consequently the work itself is of a post-Buddhic era. But the argument used to establish this hypothesis, is founded on a petitio principii, very much like the one we have discussed above. It begins by assigning to Buddha what, as philosophic ideas, were probably well known long before they were adopted by the founder of Buddhism, and then argues the works in which they occur to be posterior to the system of *S*ákya Siñha; when the character of those very works indicates the assumption to be utterly un-

* "Histoire de la Littérature indienne par Weber, apud Sadous, pp. 145-150."

founded.* The Upanishads belong to an age of search and enquiry, the Nyáya to an age of systematization, the Sáñkhya to doubt following enquiry, and the Bauddha-philosophy to an epoch when doubt and disbelief, taking possession of men's minds, dared at last to raise their head boldly against God himself. The hypothesis of the post Buddhist origin of the Upanishads would reverse this order, and begin with the infidelity of *S*ákya, to be followed by the doubt of Kapila, and then the enquiry of the Upanishads, adopted with almost a holy reverence for the authority of law and religion; or, in other words, the infancy of the mind to follow its manhood. There are no doubt similitudes in the doctrines current in the Hindu and the Buddhist works, but they do not at all militate against their being due to very different eras. They appear in the Upanishads as mere germs of philosophic thought, brought down from remote antiquity by tradition, with occasional alteration or amplification, but with no great attempt at method, arrangement or classification. In the Nyáya some of them are for the first time reduced to a system, which was followed by others, till at last the rage for philosophy led to the creation of a large number of schools and systems—theistic, atheistic, and pantheistic—which were brought to bear upon *S*ákya when he first entered upon philosophical enquiry. In the Lalita Vistara, the names of a great number of these are still extant, and they are there avowed to be of Brahminical origin, which leave no doubt as to the existence of some of the Hindu Dar*s*aṇas long before the advent of the Saugata reformer. A full discussion, however, of the subject in all its bearings require more space

* Dr. Röer argues the Kaṭha Upanishad to be posterior to the Sañkhya, because its innumeration of the order of emanations for the absolute spirit accords, to some extent, not entirely, with the order followed by the latter. The Kaṭha has nothing of the scientific precision of the Sañkhya, and it would, therefore, be much more natural to suppose that the latter borrowed from the former.

than we propose to devote to this Introduction, and we must, therefore, here confine ourselves to a brief analysis of our text.

It has been already observed that the Chhándogya Bráhmaṇa comprises ten prapáṭhakas or chapters, of which only the first two constitute the Bráhmaṇa; hence it is that Sañkara begins his commentary on the latter portion with the words "The eight chapters beginning with Om, this letter, &c. comprise the Chhándogya Upanishad." The chapters are of unequal length, and include from thirteen to twenty-four sections or lessons (adhyáyas), so arranged that while some sections treat of a subject in a continuous strain, others are quite detached and unconnected. Thus the first twelve sections of the first chapter are devoted to the adoration of the Deity through a symbol—while the thirteenth has for its subject the similitude of certain musical particles with the universe. In the second chapter, the first twenty-two sections symbolise the creation in the Sáma, while the twenty-third and the twenty-fourth have distinct subjects of their own. Subsequent chapters afford similar instances in abundance.

The symbol recommended in the first chapter as the most appropriate, is the particle Om, otherwise called the 'Udgítha' or the 'Praṇava.' It is described as "the quintessence of all essences, the supreme, the most adorable." (C. I. s. 1.) It is the animating principle of the body (s. 2), the dispenser of heat (s. 3), superior to all ritual observances, (s. 4), the ordainer of all organic functions (s. 7), and the noblest portion of the pre-eminent of all the Vedas—the Sáma. (s. 6.) In establishing these attributes of Om, several anecdotes are narrated, in one of which (s. 8) a Kshetria takes precedence of two Bráhmaṇs in explaining the subject of their discourse. Similar precedence is given to Kshetrias in sections 3rd and 11th of the fifth chapter, and in the Kaṭha and the Vrihad Áraṇyaka Upanishads. Nor does this precedence appear to be accidental. Praváhana king of Pan-

chála (C. V. s. 3) goes the length of asserting that the knowledge of man's lot hereafter was first attained by his own caste. In reply to a question from a Bráhmaṇ he says, (C. V. s. 3), " Since you have thus enquired, and inasmuch as no Brahman ever knew it before, of all people in the world the Kshetrias alone have the right of imparting instruction on this subject." Considering that the Bráhmaṇs have been the sole repositories of the sacred writings of the Hindus for considerably more than three thousand years, and the other castes were strictly forbidden to have any knowledge of them, except through the medium of priests, the existence of this verse, so prejudicial to the interest and dignity of the Bráhmaṇic hierarchy, may be taken as an evidence of the highest importance in favour of the authenticity of the Chhándogya Upanishad. For if any liberty had been taken, it is hard to suppose that the Bráhmaṇs would have spared a verse which ascribes the origin of the most important element of the Vedic theology, its dispensation of a future state, to their rivals the Kshetrias. It affords a proof, likewise, if any proof were needed in support of so generally received a proposition, that the theology of the Upanishads is an after-thought, independent of the Vedas, and attached to them simply to secure to it the prestige of those sacred writings. It is worthy of notice, farther, that that theology is of non-Bráhmaṇic origin, and forced upon the Bráhmaṇs by those whom they wanted to, and did, hold in mental thraldom.

Although the subject of the first chapter is the adoration of Om, it nowhere confounds the symbol with the object symbolized. On the contrary, every precaution is taken to point out the distinction, and throughout the book the most earnest appeals are made in favour of a rational understanding of, as opposed to a blind faith in, the attributes of the Divinity. Knowledge is its pole-star, and, while imprecations dire are denounced against those who neglect intelligently to examine the real purport of the scriptures, the unvarying assurance

at the end of every chapter as well as at the end of most of the sections, is that every blessing under the sun attends him who understands the object of the Upanishads. As with Socrates, so in the Chhándogya, the end of life is wisdom and intelligence; and therefore "all that is intellectual is precious, and all that is the contrary, despicable." Thus in the fifth chapter of the Upanishad (s. 10), those who perform ceremonies after knowing their real purport, are declared fit to be translated to the region of Brahma, while those who perform them without such knowledge, are sent away through a darksome path to become "the food of the gods." Ushasti son of Chakra, addressing the chanters of the Vedas at a sacrifice, says: (C. I. s. 10.) "Should ye eulogize him who is the presiding deity of all praise without knowing his nature, your heads would surely be lopped off." Aswapati (C. V. s. 12 *et seq.*) invokes similar imprecations against those who adore the sun, moon, Indra, &c. as gods, and not as the manifestations of divine attributes. Again, (C. iv. s. 17) "that sacrifice becomes efficacious of which the Brahmá is conscient of all this," (i. e. of the nature of ceremonies) ;—"That sacrifice slopeth to the north of which the Brahmá knoweth all this. Whenever any flaw happeneth in a ceremony, this knowledge of Brahmá setteth every thing right." "He who is aware of this (the nature of the Universal Soul) seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) *one* whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul. (In after life) he becomes self-resplendent. He is able to accomplish whatever he desires in all the regions of the universe. Those who believe otherwise, having others for their masters, go to perishable regions. For them nothing is accomplished in any of the regions of the universe."

These and similar passages afford a curious parallel to the Socratic doctrine, "that all virtue is one,—wisdom or intelligence,—and that no act performed *without* a clear insight into

its nature and tendency is good; or evil, if *with* that insight."* The knowledge extolled by the Upanishad is the knowledge "of the good, and of the reason which rules all and is over all—God." It is the same with the *wisdom* of the Grecian philosopher, of which it is said --

"He (Socrates) also said that justice and every other virtue was Wisdom; for just acts and all whatever other things are done by virtue, are both beautiful and good. And that neither will those who know these things choose any thing else instead of them; nor will such as do not understand them be able to perform them, and even if they make the attempt, they fail. Thus the wise do things good and beautiful, and the unwise cannot, and if they try, they fail. Since therefore just acts and all other beautiful and good things are accomplished by virtue, it is manifest that justice and every other virtue is Wisdom."†

Analogies, often phonetic but more frequently fanciful, are generally used in this as well as in the subsequent chapters, in the place of arguments, and they give a most puerile air to the whole composition.

In the second chapter certain technical terms‡ of the Sáma Veda are represented as the type of the universe, and as such the emblems of the Divinity, and therefore worthy of adoration. They are evidently the names of the seven notes of the gamut, and as the hymns of the Veda in question are all intended for

* Ritter's History of Philosophy, II. p. 69.

† Ἔφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετην σοφίαν εἶναι. τά τε γὰρ δικαια καὶ πάντα ὅσα αρετῇ πράττεται καλά τε καὶ αγαθὰ εἶναι· καὶ οὔτ' ἂν τούς ταῦτα εἰδότας ἄλλο ἀντὶ τούτων οὐδὲν προελέσθαι, οὔτε τοὺς μὴ ἐπισταμένους δύνασθαι πράττειν, ἀλλα καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν. οὕτω καὶ τὰ καλά τε καὶ ἀγαθὰ τοὺς μὲν σοφοὺς πράττειν, τοὺς δὲ μὴ σοφοὺς οὐ δύνασθαι, ἀλλὰ καὶ ἐὰν ἐγχειρῶσιν, ἁμαρτάνειν. ἐπεὶ οὖν τά τε δικαια καὶ τὰ ἄλλα καλά τε καὶ ἀγαθα πάντα ἀρετῇ πράττεται, δῆλον εἶναι, ὅτι καὶ ἡ δικαιοσύνη καὶ ἡ ἄλλη πᾶσα ἀρετὴ σοφια ἐστι. Xenophon, Memorabilia, iii. 5.

‡ The terms Hiñkára, Prastáva, Ádi, Udgitha, Pratihára, Upadrava and Nidhana.

singing, the whole of that Veda is indicated by those terms. Preëminent above them is the syllable Om, and the chapter ends by declaring it to be the emblem of the universe and of the Deity.

The third chapter opens with an allegorical description of the firmament as a bee-hive, the sun as honey, and the Vedic hymns as honey-makers. The honey is declared to be the food of the Vashus, the Rudras, the Ádityas, the Maruts and other superhuman beings. The rewards which attend its enjoyment are likewise described at length. Those rewards are, however, evanescent and of a sensuous character, and therefore, forsaking them, the scripturalist turns to a Sun "that, appearing above all, neither riseth nor setteth, but remaineth alone in the centre." With reference to it he says, "Bear ye witness, O gods, that I may say nothing contradictory of that truthful Brahma." (S. 11.) That sun is identical with that which is indicated by the Gáyatrí—the Supreme Ruler of the universe. "It is verily the space which surroundeth mankind. That which surroundeth mankind is of a truth the space which existeth within mankind. That which existeth within mankind is of a truth the space which existeth within the heart. It is omnipresent and eternal." As the supreme object of human adoration he should be approached "with a quiet and controlled mind," and thus reflected upon: "That which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space, (Ákása) which performeth all things and willeth all things, to which belong all sweet odours and grateful juices; which envelopes the whole of this world; which neither speaketh nor respecteth any body, is the Soul within me; it is lighter than a corn or a barley, or a mustard or a canary seed, or the substance within it. Such a Soul is within me as is greater than the earth, and greater than the sky, and greater than the heaven, and greater than all these regions put together." (s. 14.)

The subsequent sections of the chapter are devoted to alle-

gorical representations of the life of man as a fire sacrifice, and the vital functions as manifestations of the Deity.

The whole of the fourth chapter is narrative. It recounts, first how one Jánasruti, the great grandson of Janasruti, obtained instruction on the attributes of the Deity, then a discourse between Saunaka, Abhipratárin and a hermit, and next an anecdote of Satyakáma, who, in course of tending his master's flock, obtained instruction on the nature of Brahma from a bull, a sacrificial fire, the wind, and the sun. Although a natural born son whose father was unknown, and recognised by the contemptuous sobriquet of Jábála from the designation of his mother Jabálá, he attained to great distinction as a teacher, and knower of Brahma, and his name and that of his son have been frequently quoted as authorities in the Upanishads. The last anecdote in the chapter is that of Upakosala (s. 10) who, while abiding as a Brahmachári, obtained from the sacrificial fires of his tutor Satyakáma, and subsequently from the tutor himself, instruction on divinity. The sum of the instruction is comprised in the assurance that " the being who is seen in the sun," i. e. the animating principle of the sun, as well as that of the moon and lightning, is the God Supreme, and that those who know it so, are blessed.

The next chapter opens with a parable of life and the organs of sense, with a view to establish the preëminence of the former. Speech, audition, vision and mind are made successively to forsake the body, which notwithstanding continues to thrive, as a dumb, a deaf, or a blind man or an infant. Life at last attempted " to depart, and in the very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, it dislodged all the organs of sense." This obliged the senses to acknowledge its superiority, and it is accordingly described as " the eldest and greatest." The story is repeated by Satyakáma son of Jabálá, who takes the opportunity to teach his pupil Gosruti, the mode of offering oblations to life with a view to attain superior

excellence. He is followed by Praváhana king of Panchála, a Kshetria, who explains to Uddálaka, a Brahmin saint, "where men rise to from this earth," "how they return," "where the way to heaven (Deva Yána) and the upper regions (Pitri Yána) divides," "why the region where men rise to after death does not fill up," and "why the fluids of the fifth oblation are called Purusha." Uddálaka, however, seems to benefit little by the instruction, and, when questioned by certain Bráhmaṇ saints "great householders and knowers of the Vedas" as to "which is our soul and which is Brahma," evades their enquiry and takes them to a Kshetria king, Asvapati by name. The king receives his guests with becoming civility, and explains to them that the heaven, the sun, the winds, the sky, and the waters to which they severally offer their adorations, were but the glories of the "Universal Soul which pervadeth the heaven and the earth, and is the principal object indicated by (the pronoun) I," i. e. that essence in man which calls itself I.* (Section 18.) This identification of the Universal and the human soul leads him on to identify it again with the five vital airs, *scil.* breath, the air diffused into the body, the flatus in the lower intestines, the air essential to digestion, and that which rises upwards towards the head, or in other words the sum total of existence. He goes on :—"Verily of that all-pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast,

* Hence it is that the knowledge of the Deity is called in the Upanishads *átmajnána* "knowledge of self,"—a curious parallel with the Delphic oracle "Know thyself." Plato has something similar. He says: "Absolute science is the pure self-consciousness of the reason—the conviction it has of itself,—which assures to every special science its value and right import." "Its object is the eternal truth—the unchangeable, unborn, imperishable—of which all that can be said, is, that it is." The same as the *sat* or "being" of our text.—Ritter, II. pp. 197-189.

the sacrificial grass constitutes the hair of His body, the household fire forms His heart, the annáháryapachana fire forms His mind, the Áhavaniya fire His face."

These instructions seem to suffice for the edification of Uddálaka, and he appears in the next chapter as a teacher of metaphysics in all its branches. His discourse, though short, is by far the most interesting in the whole range of the Upanishad. Ontology, cosmogony and theodicy are his subjects, and he treats them with consummate tact and talent, although not without some taint of the extravagant and fanciful analogies which so disfigure the lectures of his tutors. His style resembles that of the ancient schools of Greece, and his expressions often meet with their counterparts in the writings of Plato and his contemporaries. His great doctrine is that, at first God alone existed and that the creation is but an evolution of His will. His language, however, is involved. He says, addressing his son for whose edification the discourse is delivered, "Before, O child, this (creation) was a mere state of being (sat), one only, without a second. Thereof verily others say, 'Before this was non-being, one alone, without a second, from that non-being proceeds the state of being.' "But of a truth, O child, how can that be? How can being proceed from non-being? Before, O child, this was only being, one only, without a second." The "state of being" *(sat)* here is evidently intended for the Deity, a something absolutely inexpressible and inconceivable, and may be compared to the *το ον* of the Grecian philosophers. The style of the argument, it will be seen, is very much the same as used in the discussion between Plato and the Eleatæ. Ritter in his summary of Plato's arguments against the negative portion of the Eleatic dogma "that all is one and there is no multiplicity," says, "the non-being neither is any thing, nor can be conceived, either as multiplicity or as unity:" "This indeed is the great difficulty in the conception of non-being, that both he who denies and he who affirms its reality are driven to contradict

themselves. For although it is inexpressible and inconceivable either as one or many, nevertheless, when speaking of it, it is unavoidable to attribute to it both being and multiplicity—whether we assert that the non-being is not, or that non-existent things can neither be expressed nor conceived."* The language of *S*añkara is, in like cases, exactly similar. Talking of those who deny the existence of the Soul he says, "the Buddhist doctrine of nothingness is likewise false, for the maintainer of the doctrine proves his own reality." His remarks on the passage above quoted are also worthy of note.†

Creation is said to have proceeded from the will of this Being, or *Sat*, which subsequently entered the creation as its life to manifest itself in various names and forms. The order of creation is first heat, thence water, and thence aliment. This is not consonant with the order of the Taittiriyaka, in which air and space (ákása) are likewise included. Vyása, in the Vedánta Sutras, maintains that there is no contradiction in this, inasmuch as the deficient authority is not restrictive, nor does it profess to be a complete enumeration. It would be foreign to our purpose to enter here into an examination of the question, or of the view taken by *S*ánkara as to the propriety of the divine omniscient Deity, intelligently wishing to enter a created body, and the manner in which He made such entry. Suffice it to say that the passage above quoted forms one of the chief texts for the pantheistic disquisitions of the later Vedantists, although Uddálaka, instead of supposing with the Pantheists

* Soph. p. 239, a. *φαμὲν δέ γε δεῖν, εἴπερ ὀρθῶς τις λέξει, μήτε ὡς ἓν, μήτε ὡς πολλά διορίζειν αὐτο* (sc. *τὸ μὴ ὄν*) *μηδὲ το παράπαν αὐτὸ καλεῖν, ἓν τι γὰρ ἤδη καὶ κατὰ ταύτην ἂυ τὴν προsρησιν προsαγορεύοιτο.*

† In the Black Yajur Bráhmaṇa (Vol. II. p. 923) there occurs a passage about *Sat* and *Asat* (being and non-being) which leaves no doubt of that philosophical dogma having been known to the Hindus at a very early period of their history when "beef eating" was held a meritorious deed. The passage runs thus: नासदासीन्नो सदासीत् तदानीम् । "when neither being nor non-being existed."

the absolute consubstantiality of God and nature,—of God and the whole universe being one and the same substance,*—makes the Deity create the universe first, and then shed on it as it were a ray of his light. His doctrine, in short, is not the absorption of the infinite into the finite—of God in nature,—but of the finite in the infinite—nature in God. It might be an exaggeration of *theism*, but not the *pantheism* which destroys the responsibility of man to his maker.

Creation lives by its association with the reflection of the divinity. Separated from it, it dies. Hence it follows that a knowledge of that reflection, i. e. of one's own soul is, by a figure of metonymy, equal to a knowledge of God himself. Uddálaka exerts his utmost to convince his son of the importance of this doctrine by a series of illustrations and experiments, and in the true spirit of the Delphic oracle "know thyself" reiterates at the end of every section, "That particle which is the soul of all this, is Truth; it is the Universal Soul. O Swetaketu, thou art that."

Among the illustrations occurs a comparison of the human soul to rivers flowing towards the ocean, very similar to a passage in Hume. "These rivers, my child," says Uddálaka, "proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again,) they flow towards the South, and merge into the ocean. Here as they do not remember what they were, even so all these created beings, having proceeded from the Truth, know not that they have issued therefrom." According to Hume, "the Divinity is a boundless ocean of bliss and glory. Human minds are smaller streams which, arising at first from this ocean, seek, still amid all their wanderings, to return to it, and to lose themselves in that immensity and perfection."

In another illustration, it is shewn that relationship is due

* *Pantheistæ* qui contendunt unicam esse substantiam cujus partes sunt omnia entia quæ existunt.

Lacoudre, *Instit. Philosoph.* tom II. p. 120.

to the soul and not to the body, for says Uddálaka, the very men who express the greatest anxiety for their relative during his illness, fail not, after death, to burn him on the funeral pyre.*

The Seventh Chapter is devoted to a dialogue between Nárada and Sanatkumára, in which the latter explains, to the former, the attributes of God. Sanatkumára opens the discourse by declaring a knowledge of the four Vedas, the Itihásas and Puráṇas, grammar, rituals, physics, astronomy, the sciences cognate to the Vedas, the fine arts and the like, to be worthless, unaided by a knowledge of Brahma or the Divine Soul. He forsakes them in the spirit in which Socrates† abandoned physical studies, or Aristippus the Cyrenaic‡ gave up Mathematics. Such knowledge, he says, is nominal, a name only. Speech is greater than such name, and Mind greater than speech; Will is greater than mind, and Sensitivity is greater still; Reflection is higher than sensitivity and Knowledge is above it; Power is greater than knowledge, and aliment, water, heat, space, memory and hope are successively greater; and lastly above all stands Práṇa or Life, the greatest of all and worthy of the highest adoration. It should be approached with truth and zeal and faith and reverence, and viewed as an Immensity abiding in its own glory. "That Immensity extends from above; it extends from below; it extends from behind; it extends from before; it extends from the South; it extends from the North—of a truth it is all this." It is the Soul of the Universe—it is God himself. The man who is conscient of this divinity "confronts not death nor disease, nor doth he meet with pain and suffering."

This description of the Deity as immensity being liable to misapprehension, inasmuch as it might tend to the inference that the Deity is synonymous with space, the author of the Upanishad, in the last chapter, describes Him as beyond conception small, and situated within a minute chamber in the heart. But feeling that thereby he makes the Deity finite, he

* Vide passim Brihadáraṇyaka Upanishad. edit. Röer, p. 444.

† Xenoph. Mem. I. 1, No. 11 sqq. IV. 7, No. 2 sqq.

‡ De Legg. VI p. 771.

immediately proclaims that, though minute, that Deity is the envelope of the whole creation. He next compares Him with a bridge, a fire sacrifice, and truth. His place in the heart and in the Brahmaloka high above all other regions, and tho rewards of knowing him are next explained. An anecdote is then related of how Indra and Vairochana sought instruction of Prajápati, and the latter explained to them the nature of the Universal Soul. Indra represents enquiring intelligence, and Vairochana self-sufficiency. When they are told that the Soul is that being which is perceived in one's eye, or the reflection which one's own self casts in water or a mirror, the latter goes away satisfied, and believes and acts under the impression that "self alone is adorable; in this world self alone should be served; by adoring and serving one's self both this and the other world may be attained:" but the former seeks farther information. He is next told that "that which enjoys in a dream, the feeling of being gratified by the attainment of a coveted object, is the soul," and subsequently that "that in which retiring, the sleeper is completely at rest," is the Soul. But they, too, fail to satisfy him, and he is at last taught that the Soul is immortal and unembodied, but that when it rests within a mortal body, it becomes "subject to desirable and repulsive objects," but when released from that body it becomes released from its amenities.* The work is brought to a close with a summing up of its instruction in the following words: "Having studied the Vedas in the house of a tutor, and having paid to the guru what is his due, one should dwell with his family in a healthy country, reading the Vedas, bringing up virtuous sons and pupils, devoting himself with all his senses to the Universal Soul, and destroying no created being. Having lived thus as long as life lasts he attains the Brahma-loka."

* The legend is given with some alteration in the last chapter of the Kaushitaki Upanishad.

The Universal Soul, to which according to this Upanishad our highest adoration is due, has been variously named *Átmá, Paramátmá, Práṇa, Brahma, Para Brahma, Om, &c.* and we have transliterated and translated these terms at random without any fixed rule, for which we cannot but express our regret. Práṇa has been at different places translated into life, vital air, soul, &c. and Brahma has been translated sometimes in the masculine and sometimes in the neuter gender. Our version too is, we feel, inelegant, owing, no doubt, as much to our own incapacity as to a desire to shew the nature of the text, by keeping as close to it as possible, and avoiding all freedom of expression or improvement of style at all likely to mar the sentiments, connexion and metaphors of the original.

1*st November*, 1861.

defects of envy, anger and the rest, he alone is entitled to their fruits. From the injunction of ceremonies to him who knows the Vedas, may it not be inferred that the conscient of the non-dual is also enjoined to (perform) ceremonies? No; because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony, is destroyed by [a proper understanding of] the *S*rutis: "The being one without a second:" "All is the Divine soul," &c. Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non-dual. Accordingly it has been said; "All those (who are attached to ceremony) migrate to virtuous regions; he, who reposes in Brahma, attains immortality."

In this discourse on the knowledge of the soul without duality, the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration *(upásaná)* [1st, such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the *S*rutis; "Om is mind," "Om is corporeal," is Brahma differing but slightly from the non-dual, [and 3rd such [illegible] connected with ceremony, although their recompense is t[illegible].

The knowledge of [illegible]n-dual is an operation of the mind, and inasmuch as these forms of adoration are modifications of mental action, they are all similar; and if so, wherein lies the difference between the knowledge of the non-dual and these forms of adoration? The knowledge of the non-dual, is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope, removes the erroneous notion of a snake under which it may be [at first] perceived; while upásaná (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind;—(a process) not much removed from this transcendent knowledge. Herein lies the difference.

Since these forms of adoration rectify (the quality of) goodness (satva), display the true nature of the soul, contribute to the knowledge of the non-dual, and are easy of accomplishment from having supports, they are therefore primarily propounded; and first of all, that form of adoration which is allied to ceremony, inasmuch as mankind being habituated to ceremony, adoration apart from it is, to them, difficult of performance.

# CHHANDOGYA UPANISHAD.

## FIRST CHAPTER.

### SECTION I.

OM !* this letter, the Udgítha, should be adored. Om is chanted :—its description.

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### COMMENTARY.

1. *Om ! this letter should be adored.* The letter† Om is the most appropriate (*lit.* nearest) name of the Deity (*paramátmá* or supreme spirit). By its application, He becomes propitiated, as men by the use of favourite names. From its perfect applicability and definitive and comprehensive character, the sound Om exclusively is here pointed out by the particle इति "the," "[redacted] It is, further, emblematic‡ of the divine soul, as images are o[redacted]jects. Being thus a

* Om, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अव to preserve, with the affix मन्. "One letter (Om) is the emblem of the Most High." *Manu* ii. 83. "This one letter, Om, is the emblem of the Supreme Being." *Bhagavadgitá.* It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense ; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as Ξ and Ψ, reckoned single letters in Greek, and Q, W, X, in English and others. But when considered as a triliteral word consisting of अ, (a) उ, (u) म, (m), Om implies the three Veds, the three states of human nature, the three divisions of the universe, and the three deities, Brahmá, Vishnu, and Siva, agents in the creation, preservation, and destruction of this world ; or, properly speaking, the three principal attributes of the Supreme Being personified, as Brahmá, Vishnu, and Siva. In this sense it implies in fact, the universe controlled by the Supreme Spirit.—RAMMOHUN ROY.

† अक्षर immutable, imperishable, undecayable ; and also a letter of the alphabet. "That which passes not away is declared to be the syllable Om, thence called Akshara." Manu ii. 84.

‡ Lit. "part," "member," प्रतिक.

6.—The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires.

7. He verily becomes the gratifier of desires, who, knowing it thus, adores the undecaying Udgítha.

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(verse 3), the topic being different—that of proving the all-gratifying attribute of Om. Speech and breath *(prána)* are the sources of Rig and Sáma, hence speech is said to be Rig, and breath *(prána)* Sáma. By the use, in due order, of [the words] speech and breath, the sources of Rig and Sáma, the whole of the Rig and Sáma hymns are included; by the Rig and Sáma being thus taken in all the ceremonies capable of performance through them are *necessarily* included; and by them all motives, *which impel to ceremonial works*, are also in cluded. And thereby all doubts regarding the all-comprehensiveness of "Om, this letter, the Udgítha," are removed.

"Verily this and that" indicate the Mithuna couple; and what that Mithuna is, is thus related. "Speech and breath" (práṇa) the sources of all the Rig and Sáma hymns, form the *(couple)* Mithuna. "Rig and Sáma" *in the text* signify the sources of Rig and Sáma, and not a distinct couple of Rig and Sáma; otherwise there would be two couples, one of speech and breath, and the other of Rig and Sáma, and the use of the singular ("this and that make a couple") would become inadmissible; hence it follows that speech and breath the *sources* of Rig and Sáma constitute the couple.

6. "The couple" defined above "unites with the letter Om." Thus this couple which has the attribute of gratifying all desires being "united," incorporated with the letter Om, the all-gratifying power of the letter is likewise established. The exclusively phonetic nature of the letter Om, its being utterable by the breath of life (práṇa), and its union with the couple having been established, an example is adduced to illustrate the *aforesaid* all-gratifying attribute of that couple. As in the creation * * * * * * * * * * * * * * * * *, so the couple existing in the innate soul realizes the all-gratifying power of the letter Om.

7. To shew that the adorer (Udgítá) of this letter also partakes

8. Verily this is an injunctive term. Whatever is enjoined, Om is surely repeated; hence this injunction is called Prosperity. He verily becomes the gratifier of desires, and promoter of prosperity who, knowing all this, adores the undecaying Udgítha.

9. Through its greatness and effects is the threefold knowledge maintained; for the worship of this letter is Om recited, Om exclaimed, Om chanted.

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of its merits, it is said; " He verily becomes the gratifier of the desires" of his *yajamána*,* (employer) who adores this letter, this all-granting Udgítha; i. e. he procures for himself the aforesaid recompense;† thus the *S*ruti; " With whatsoever object it is adored, that is fulfilled."

8. Om is also prosperity. How? "Verily this" (the subject of discourse) "is an injunctive term,"—*Anujnákasharam,* from *anujná* and *ákshara; anujná* signifying "injunction," "order," *and ultimately* the letter Om. How came it to be an injunction explains the *S*ruti: "Whatever is enjoined" or assented to, by the learned or wealthy regarding learning or wealth, it is done by saying "Om;" thus in the Veda, "thirty-three" is assented to by Om.‡ In worldly affairs likewise when one is addressed with such words as, " I appropriate this wealth of yours," Om is his assent. The letter Om is called "Prosperity" for injunction and prosperity are *here* equivalent; from the latter being the origin, source or root of the former. The prosperous alone can pass the word of command, "Om," wherefore is that letter possessed of *the attribute of* prosperity. By the adoration of the prosperous Udgítha he partakes of its quality and promotes the desires of his employer, who knowing it thus adores, &c.

9. The letter Om is now eulogized for its adorableness, and as an inducement to its worship.

* An employer of priests at a sacrifice, the person who institutes its performance, and pays its expence.

† Sańkara argues that if he can procure the gratification of the desires of his employer, he must of course be able to gratify his own wishes.

‡ An allusion to a Vedaic tradition. YÁJNAVALKYA having been asked by S'ÁKALYA as to how many gods there were, said; "Thirty-three." Sákalya assented by saying, " Om."

10. Both, those who are versed in the letter thus *described*, and those who are not, alike perform *ceremonies* through this *letter*. Knowledge and ignorance are unlike each other.

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How? By that same letter the threefold knowledge, comprising the Rig Veda and the rest, is maintained, i. e. the ceremonies enjoined therein; for recitations and other processes of the Vedas cannot maintain the threefold knowledge themselves [i. e. the Vedas,] whereas it is plain that the ceremonies do. How? It is evident from the premises "Om is recited! Om is exclaimed! Om is chanted!" that the Somayága [sacrifice of the moon plant] is alluded to, the rites whereof are for the worship of this letter, the emblem of the Divine Soul, the adoration of which is the worship of the Deity's Self; thus in the Bhagavat Gitá; "Mankind attain excellence by adoring him through their respective works." What are "its greatness and effects?" By the "greatness" of Om is implied the existence of priests, institutors of sacrifices, and their wives; and by its "effect," oblation of *fermented* corn, barley or the like. Sacrifices and burnt-offerings are performed through this letter; thereby is the sun maintained; from the sun proceed life and aliment, through the instrumentality of heat and rain; through life and aliment, are sacrifices performed. It is therefore said [in the text] through the greatness and effect of this letter, &c.

That it might not appear that ceremonies are due to those only who are proficient in the knowledge of "Om," the Sruti proceeds:

10. "Both, those who are versed in the letter thus" described, and those who are proficient in mere ritual performances, but know not its exact nature, "perform" ceremonies. Since both are entitled to fruition from their capability in ritual works, of what import then is a knowledge of the exact nature of this letter, it being evident that *the succession of cause and effect is invariable and altogether irrespective of the knowledge of such succession; thus,* the use of myrobolans causes purgation to all, whether apprized of its effects or otherwise? But that cannot apply here; for "knowledge and ignorance are unlike each other," i. e they are distinct in their natures, *and cannot lead to a similar fruition.*

What is performed through knowledge, through faith, through Upanishad, is more effectual. This verily is the description of the letter.

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SECTION II.

1. Wherefore indeed the Devas (Gods) and the Asuras (demons), the offspring of Prajápati, contended. Thereof the *Devas*

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Is the knowledge of the letter Om as a component of ceremony, and its knowledge as the quintessence, the all-gratific and the prosperous, the same? No. Since the latter knowledge is additional to knowing it as a mere part of ceremony, it is reasonable that the fruition thereof should be greater; just as in worldly affairs, in the sale of a ruby or other jewel, *for instance*, a jeweller from his superior knowledge obtains advantages over a forester, *(sábara)*; so a work performed "through knowledge," i. e. with a consciousness of its nature,—"through faith," with a confidence in its results,—"through Upanishad," with devotion or an earnest application of the mind,—"is more effectual" *than otherwise;* i. e. when unaccompanied with adequate knowledge, it does not produce great results. Works with knowledge having been declared "more effectual," it is to be inferred that works without knowledge are *also* effectual, *but only in a positive degree;* for the ignorant are not *wholly* disentitled to works, as it is to be found in the ANUSHASHTI chapter *of the Rig Veda* that even ignorant men can officiate *as priests.*

The adoration of this letter as the quintessence, as the all-gratifier, *or,* as the prosperous is all the same, there being no difference in the effort necessary for its performance;—multiplicity of attributes merely denotes varied means of adoration.

This is the description of the letter under discussion, called the Udgítha.

1. "Wherefore indeed, &c." The "Devas" are faculties which are enlightened (regulated) by the *Sástra*; *the word being derived from* div to "illuminate," "enlighten," "manifest." The Asuras are opposed to the former; they are faculties devoted to enjoyment of self in all its vital functions, and are naturally the types of darkness. The

collected the Udgítha, *saying,* hereby we will overcome the Asuras.

2. They adored breath as the Udgítha; the Asuras conta-

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indeclinables ह and वै are introduced to indicate connexion. "Wherefore," i. e. with the object of depriving each other of their objects of desire, the Devas and Asuras "contended," contested; the root यत् to "exert," to "endeavour," with the prefix सम् meaning to fight, to "contest" to "contend." The Asuras or the dark passions common to all animated creatures, being naturally disposed to overcome those faculties which have the light of the *S*ástra for their guide, and again, the Devas or faculties enlightened by the *S*ástra, being opposed to the former, the wars of the Devas and Asuras, i. e. their mutual contentions for supremacy, are constant from eternity within the breast* of every creature.

This contest is here narrated by the *S*ruti in the form of a tale, in order to develope a knowledge of the cause of virtue and vice, and of the purity of life.† Both the Devas and the Asuras are the offspring of Prajápati. Prajápati is the designation of a soul proficient in knowledge and ceremonies; thus says a *S*ruti, "Verily the soul is the *Uktha;* he is the great Prajápati."‡ Knowledge and natural propensities being opposed to each other, though proceeding from the same source, they are likened to the discordant sons of one parent, of whom, in order to acquire supremacy, the Devas "collected" commenced the "Udgítha," or ceremonies connected with the recitation of the Udgítha, that is, they commenced the ceremonies *jotistoma, &c.*—the commencement of the Udgítha itself being impracticable; the object of the ceremony being to have success over their antagonists: "hereby we will overcome the Asuras."

2. Wishing to commence the Udgíthaic ceremony, the Devas adored breath or *násikya prána* [nasal air or nasal life,]—so called from the nostrils being the place of its origin,—the original source and reciter of the

* Lit. body.

† We ought, we think, to render here, the word *prána* by soul, for Sankara evidently had his eye on the *moksha prána* "chief life" or "vital air," of the 6th verse when he penned this line.

‡ Sáma Veda.

minated it with sin; hence it smells both fetor and aroma, being verily contaminated by sin.

3. They then adored speech as the Udgítha; the Asuras

Udgítha, and possessing sensibility and the power of inhaling, under the belief of its being the Udgítha, that is to say, they adored the letter Om, called the Udgítha, as breath. Nor was this belief wrong and adopted at the expense of truth, for in reality the letter Om is adored. "You have said" [argues an opponent] "that they commenced works connected with the Udgítha,"* how can you now maintain that they adored Om as breath?" There is no inconsistency in this; for in the Udgíthaic ceremony, its performer i. e. the soul looked upon as the Om—the representative of a part or portion of the Udgítha—being declared as the object of adoration—and no distinct object being propounded—and that act of itself being a ceremony [the expresion] "They commenced ceremony" is appropriate. The *Asuras*, naturally of dark disposition, contaminated, pierced, penetrated, tainted the chanter of the Devas, the resplendent nasal air with the sin which proceedeth from themselves; [or in other words] breath elated by the desire to inhale sweet odours, lost its sense of discrimination,† and in consequence of this fault, was tainted by sin, and therefore is it said, "the Asuras contaminated it with sin." Because the Asuras tainted breath with sin, therefore doth the breath of creatures impelled by sin, inhale bad odours:—and hence do mankind smell both stench and perfume, being "contaminated by sin." The word "both" [उभय here used] is objectless, just as in the passage: "Let him expiate whose oblations both of dawn and twilight are defiled;"‡ the S'ruti itself elsewhere on a similar occasion says, "that by which it inhales obnoxious (smell) is vice."

3. 4. 5. 6. In order to establish the adorableness of the chief vital air, the S'ruti here engages to prove its [sole] purity, and with that view, vision and the other vital functions (devatás, gods) are successively

* Verse 1st.

† The sense is that the benefit of inhaling good odour was common to all.—Ánanda Giri.

‡ i. e. as in the passage quoted, the word "both" does not render it necessary that the oblations of *both* dawn and twilight should be simultaneously defiled, so here the inhalation of *either* fetor or aroma is intended.

contaminated it with sin; hence it expresses both truth and untruth, being verily contaminated by sin.

4. They then adored vision as the Udgítha; the Asuras contaminated it with sin; hence it views objects both [such as are] worthy and [such as are] not worthy of observation, being verily contaminated by sin.

5. Next they adored audition as the Udgítha; the Asuras contaminated it with sin; hence it hears both what are worthy of audition and what are not, being verily contaminated by sin.

6. Next they adored mind as the Udgítha; the Asuras contaminated it with sin, and hence it wills both good and evil, being verily contaminated by sin.

7. They then adored that which is the chief vital air, as the Udgítha; the Asuras approached it, and were destroyed as [is an earthen ball hit] against an impregnable rock.

8. Thus, verily, as an earthen ball is destroyed when hit against an impregnable rock, so doth he perish who wishes to

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discussed, and forsaken as contaminated by sin proceeding from the Asuras. Those not recited, such as perception, taste and the like, are to be taken in the same light with those that are, a different S'ruti having said: "thus, indeed, these Devatás (faculties) were pierced by sin."

7. Breath and the rest being contaminated *by vice*, and the idea of their being worthy of adoration being thus renounced, they next adored that which is the chief vital air, and which abides in the mouth, as the Udgítha. It, the Asuras approached as before, and on wishing [to contaminate it with sin] were immediately destroyed. As in the (physical) world an earthen ball thrown against a stone to break it, breaks itself, and is destroyed without in the least affecting the stone, so were the Asuras destroyed:—that which cannot be dug (Khana) with a spade or the like, nor even broken by an axe, is *Akhana*—impregnable.

Thus the chief vital air is [proved to be] pure, being unsubjugated by carnal passions.

8. The *S*ruti now proceeds to propound the reward of knowing the chief vital air thus. "As an earthen ball is destroyed," &c. is given as an example. "So doth he perish," is destroyed, "who

contaminate with vice, him who thus knoweth [the chief vital air], as also he who injures him. He is as the impregnable rock.

9. Through it, man inhales not odours sweet or foul, being itself immaculate. Whatever is drunk or eaten by it supports the rest of the vital powers. At the last moment, deprived of support, they depart, and make men gape at the time of their death.

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desires to contaminate with vice," unbecoming actions, as also he who injures, abuses, vilifies, or chastises him "who knoweth the chief vital air" to be thus, as herein related—i. e. perish in a like manner, he the knower of the chief vital air being—like unto an impregnable rock,—unsubjugable Breath and the chief vital air are both modifications of air, how then doth one become liable to contamination by sin and not the other? This is not inconsistent. Breath by its location in an impure place, becomes contaminated, while the other from its superior position remains pure and uncontaminated. As an axe [or other instrument] is made subservient to use when in the hands of a proficient person, and not otherwise, so breath ministered by impure odour becomes polluted and not the other.

9. As the chief vital air is not contaminated by vice, so it does not inhale fetor or aroma, and men perceive odour through the organ of smell only. The effect of vice not being perceivable in the chief vital air, it is said to be that by which sin is "destroyed," consumed, demolished, (अपहतपाप्मा), and this destroyer of sin itself is pure. The organs of smell and the rest are selfish in their disposition, inasmuch as they are addicted to their own peculiar gratifications; not so life, which seeks the good of all.

How so? Thus. Whatever men eat or drink through vital life supporteth and nourisheth breath and the rest of the organs, and they are preserved thereby, and life necessarily becomes all-supporting and pure. If it be questioned how the food and drink of the chief vital air maintains the rest, it is said, "at the last moment," at the time of death, "deprived of support" [food and drink] they depart; that is, the organs of sense, depart from or forsake the body, the functions of eating and drinking being impracticable without life, and the death of the

10. Angira adored it, the Udgítha, hence verily it is called *Angirasa,* [or] the essence of all the organs [Angas].

11. Lo, Brihaspati adored it, the Udgítha, hence verily it is called Brihaspati; speech is *Brihati* [a form of metre] whereof it is the source [páti].

12. Ãyásya also adored it, the Udgítha, hence it is called Ãyásya; [or] that which proceeds from the mouth [Ãsya].

13. So, did Vaka, son of Dalbha, know it, and glorify it for the gratification of the desires of the sages of Naimisha, for whom he officiated as a chanter [of the Sáma Veda].

14. He who, knowing it thus, adores this undecaying Udgítha, becomes the (most successful) solicitor [of boons]. This is spiritual [worship].

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## Section III.

1. Next (the worship of the Udgítha) as connected with gods:—He who dispenseth heat is the Udgítha. Let him be

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organs follows as a matter of course. The disrelish of the chief vital air for food at the time of death is evident, hence the gaping, which constitutes a characteristic of death from want of food.

10. *Angira adored it, &c.* [This verse has been differently rendered by Sankara. According to him Vaka, son of Dalbhya, as hereafter related, adored the chief vital air possessing the nature of Angira, which verily is the Udgítha.

The most obvious meaning is as given above. Sankara was aware of this, but says that the word Angira though in the nominative should be construed as if it were in the dative, and in support of this, adduces instances from the Vedás in which the nominative has been thus used.]

1. The Udgítha being adorable in different ways, "Next," subsequent to the narration of its inherent [lit. mental] worth, the *Sruti* commences the adoration of the Udgitha as connected with deities. "He," the sun who dispenseth heat, should be adored as that Udgítha, that is the Udgítha should be adored as the sun. The phrase, "that Udgitha" denotes, certain letters, how is it to be applied to the sun? It is said

adored. For rising he singeth for the welfare of the creation; rising he dispelleth the dread of gloom. He, who knows him thus, becomes a destroyer of the fear of gloom.

2. Verily this [the sun] and that [the chief vital air] are alike; this is warm as well as that; this may be called transitive (स्वरः); that is transitive and retransitive; therefore let this and that be adored as the Udgítha.

3. Moreover, let Vyána be adored as the Udgítha. That [function] by which (breath) is respired is *Prána,* that by which [it] is inspired is *Apána,* and the interval of the two is *Vyána,* which is speech.* Therefore speech is articulated irrespective of inspiration and expiration.

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"rising" *(Udan)* ascending he singeth for the creation, that is for the growth of food for the creation. Did he not rise, grains, such as wheat, would not attain to maturity, consequently he singeth as do the chanters at a sacrifice—that is, as the chanters at a sacrifice, reciting the Udgítha, pray for the abundance of food, so doth the sun. Moreover, ascending above the horizon, he destroyeth the dread of the animated creation and nocturnal gloom. He who knows the sun as herein described, becomes the destroyer both of the dread of birth and death, and its cause, gloom, which is ignorance.

3. *Moreover,* &c. The worship of the Udgítha in a different form is now to be related. *Vyána,* a vital action of life is to be adored as the Udgítha. Now for its nature. The function by which man "respires," breathes through his mouth or the nostrils is called *Prána;* that by which he "inspires," inhales is *Apána,* or the function of inspiration. We next come to that which is the interval between the inhalation and exhalation aforesaid; a distinct function called *Vyána,* but it is not the same which is described by the Sankhyas. But why forsake these Prána and Apána, and assiduously apply to Vyána? Because, of its functional superiority; and what is that functional superiority is next described: "Whatever is Vyána is speech," that is the function of Vyána is speech. Thus the vocal function being dependant on Vyána, men articulate without any reference to inspiration or respiration.

4. That which is speech is Rik, therefore do [men] articulate the Rik without inspiring or respiring. That which is Rik is Sáma, hence is it chanted without inspiring or respiring. That which is Sáma, is Udgítha, hence is it chanted without reference to inspiration or respiration.

5. Moreover, all other mighty actions, such as the production of fire by friction, running a course, or stringing a strong bow, are performed without reference to inspiration or respiration, therefore is the Vyána worshipped as the Udgítha.

6. Next verily let the letters of the [word] Udgítha be adored as the Udgítha. Respiration [Prána] is "Ut," for men attain the power of rising from respiration; speech (Vák) is "Gi," for vák and gira, are said to be synonymous;— "tha" is aliment, for verily, every thing is supported by food [sthitam].

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4. Again, Rik is only a form of speech, which includes the Sáma, of which latter the Udgítha is but a form, *consequently* they are articulated without reference to inspiration or respiration, by the assistance of Vyána alone.

5. Nor is articulation alone the function of Vyána, other mighty actions requiring great exertions, "such as the production of fire by friction, running a course, stringing by bending a strong bow," men perform without either inspiring or respiring: consequently Vyána is superior to the function of either Prána or Apána, and in as much as adoration to the great is proper, being highly efficacious as adoration to a king, it is advanced to be an object of worship.

6. "Next," it is propounded that "verily let the letters of the Udgítha be adored," not the letters described in the chapter called the Udgítha, but the syllables of the word Udgítha; by adoring the syllable of a name the nominee is adored, just as Misra so and so. "Prána is *ut*" and this syllable ought to be believed as such. How Prána is called '*ut*' is thus explained;—for all *living beings* rise (*uttisthati*) while those that are without life rise not, and therefore they are identical. Speech is *gi*, for all honest men know speech by

7. The heaven *(dyau)* is Ut, the atmosphere [antariksha] is Gi, and the earth (prithiví) is Tha. The sun (Áditya) is Ut, the wind (Váyu) is Gí, and fire (Agni) is Tha. The Sáma Veda is Ut, the Yajur Veda Gí, and the Rig Veda Tha. For him who, thus knowing, adores the letters of the Udgítha as the Udgítha, speech itself yields its wealth, and the adorer obtains alimental treasure and the power to consume the same.

8. Now, then, that which yields desirable objects, [*will be disclosed.*] What are worthy of meditation should be thus adored:—the Sáma hymn by which *the adorer* is to glorify should be enquired into.

9. The Rig hymns in which they [the Sáma hymns] occur, the Sages, *who first promulgated them,* and the Devas glorified by those hymns, should also be reflected upon.

10. The metre with which he is to glorify, the praise with which he is to eulogize,

11. And the quarter facing which he is to eulogize, should also be reflected upon.

12. Lastly, approaching his own spirit, and calmly reflecting on one's object, let him eulogize. With whatever object he singeth—verily with whatever object he singeth—fruition doth immediately follow.

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the word gi. Lastly, *tha* is aliment. All are sustained (स्थितं sthitam) by aliment [anna] and therefore there is *evident* similarity between the letter *tha* and aliment अन्न. The triple similarity here shewn, in the S'ruti will be (again) met with *as we proceed.*

9—12. Having thus successively eulogized the Sáma hymn and the like, let his own self be meditated upon, eulogized in meditation, meditating also upon the desires (*which lead to action*); "without excitement," i. e. without error as to voice or in the enunciation of sibilants or consonants. For him who thus knows, fruition immediately follows. What fruition? That which one wisheth; the repetition implies earnestness.

SECTION IV.

1. Om, this letter should be adored, Om is recited. Its description.

2. The Devas, dreading death, adopted the threefold knowledge of the Vedas. They shielded themselves with psalms. The psalms are called chhandas, because the Devas shielded *(achchhádayan)* themselves therein.

3. As *Fishermen* look at fish in water so did Death behold them in the Rig, Yajur and Sáma hymns. They, apprised of it, forsaking the Vedas, of a truth betook to the asylum of Voice—*Svara.*

4. In reciting the Rig hymns Om is articulated (*Svarati*), so in the Yajus and Sáma, therefore indeed, is this letter [the Udgítha] possessing immortality and safety, *called* SVARA: Adopting its support the gods became immortal and secure.

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3. "As *Fishermen* look at fish, in" shallow water with a view to ascertain how they may be secured, either by hook or by drawing out the water, so Death, with a like object, beheld "them," the Devas, immersed in ceremonies, i. e. he ascertained that they may be secured when their rites together with their effects *which are equally impermanent,* shall be consumed. Where did he observe the Devas? "In Rig, Sáma and Yajus,"—i. e. engaged in ceremonies achievable by those Vedas. "They" the Devas having their intellect refined by their attachment to the rituals of the Vedas learnt the object of Death. Apprised of it, they forsaking the ceremonies achievable by the three Vedas whereby they despaired of being defended, betook to the asylum of the letter possessed of immortality and security called *Svara,* i. e. they devoted themselves to the adoration of Om. The word एव "of a truth" not only signalizes the act, but excludes all ritual performances save the adoration of Om.

4. How the letter Om is deducible from the word Svara, is thus explained; "In reciting the hymns of the Rig, Yajus, and Sáma Vedas Om is articulated, (*svarati*) therefore it is SVARA, the letter possessing immortality and security." Adopting its support the Devas obtained immortality and safety, the attributes of that support.

5. He who, knowing it thus, praiseth this letter, obtains the immortal and secure letter Svara, and obtaining it, like unto the Devas, becomes immortal.

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SECTION V.

1. Verily that which is Udgítha, is Pranava, and the Pranava is the Udgítha. The Aditya in truth is the Udgítha—the Pranava, for it moves resounding Om.

2. "Verily I sang *in praise* of the sun," said Kaushitaki, to his son, "therefore have I thee alone. Know the rays* and thou shalt obtain a numerous progeny." This *is the adoration of Om as* related to physical powers.

3. Next as connected with the Spirit. Verily the chief life is to be adored as the Udgítha, for, resounding Om, it proceedeth.

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5. Like the gods, he who, knowing this letter possessed of immortality and safety, "praiseth" it (by praise adoration is indicated) obtains it and attains immortality like unto the gods; for as the Deity is not actuated by the same feeling which makes a mortal monarch differently regard his guests according to intimacy, &c. the reward of the adoration is (alike) in all cases, neither more nor less than what the gods obtained.

2. "Verily I sang in praise of the sun," i. e. I meditated on the sun and its rays as the same, 'therefore' have I thee alone for my son," said Kaushitaki, son of Kushitaka, to his son, Do you know them to be different, and "thou shalt obtain a numerous progeny."

3. The adoration of Om as connected with the spirit is next described. The chief life is to be adored, for it, like the sun, resounding the word of command, Om, sets speech and the other organs to their duty. No body ever hears life *actually* resounding Om, the sense therefore is that it enjoins *to each its duty.*

* In the original the word is used in the singular number.

4. "Verily I sang in praise of that," [the chief life] said Kaushitaki to his son, "Do thou sing in praise of it as manifold, praying for numerous progeny."

5. He verily, who knows the Udgítha to be the Pranava and the Pranava to be the Udgítha, reconciles by the rituals of the Hotá, the errors of the Udgátá,—verily reconciles the errors of the Udgátá.

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SECTION VI.

1. This [earth] verily is the Rig and fire Sáma. The Sáma rests on the Rig, and therefore doth the chanter of the Sáma Veda call the Rig the upholder of the Sáma. Verily the earth is SÁ, and fire AMA, whence come Sáma.*

2. Verily the sky is Rig, and the wind Sáma. The Sáma rests on the Rig, therefore doth the chanter of the Sáma

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5. Having identified the Udgítha with the Pranava, its advantages are next related. "Rituals of the Hotá," [lit. *Hotri sadan,*] the place or seat of the Hotá, but as the place cannot produce the effects, the rituals are meant; "the errors of the Udgátá," the errors which the Udgátá commits in reciting the Udgítha, he reconciles, as medicines reconcile offending humours.

1. Having in the preceding sections described the adoration of Om for the attainment of particular objects, the S'ruti now begins to relate a form of adoration which gratifies all desires. "This verily is the Rig," &c. This earth is verily the Rig, i. e. the earth and fire are to be identified with the Rig and the Sáma, because, says the S'ruti, the igneous Sáma rests on, or is supported by, the terrene Rig; (the point of resemblance being that as the Sáma is included in the Rig so is fire contained in the earth, or because there is slight difference between them, the letters of the Sáma being indicative of the earth and fire;)—nor are fire and the earth different, for they are always connected with each other like unto the Rig and Sáma.

2. How? The earth is Sá, the first half of the word Sáma, and fire the other half—Ama, and necessarily the two words together

Veda, call Rig the upholder of the Sáma. Verily the sky is SÁ, and wind AMA, whence comes Sáma.

3. Verily the heaven (Dviv) is Rig and the Sun, Sáma. The Sáma rests on the Rig, therefore doth the reciter of the Sáma Veda, &c. &c. as before.

4. Verily the Stars are Rig and the moon is Sáma, the Sáma rests, &c. &c. as before.

5. The whiteness of the sun is Rig, and its darkness—deep darkness—is Sáma. The latter rest on the former, therefore doth the reciter of the Sáma Veda call the Rig the upholder of the Sáma.

6. The brightness of the sun, that is the white light of the sun is SÁ; that which is black—very black—is AMA, whence comes Sáma. That resplendent male of golden hair and whis-

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form the Sáma; nor are they mutually different, for like unto the Rig and the Sáma, they have constant connection with each other, therefore are they said to be *a compound* of the Rig and the Sáma. Some say that this verse establishes that the two constituents of षाम (Sáma), should be revered as indicative of the earth and fire.

3. "Verily the heaven is the Rig," &c. as before.

4. The moon is the lord of stars, hence is it likened to the Sáma.

5. "The whiteness of the sun," that is the luminous rays of the sun, constitute the Rig, and the "darkness—the deep darkness"—which is only visible to those who know the shástras, constitutes the Sáma.

Hence the different rays of the sun form the *Sá* and *Ama.*

6. "The brightness of the sun," &c. "Golden." As it is not consistent for the Deity, whose joints are formed of the Rig and Sáma to be made of actual gold, nor can vice be consistently attributed to gold, therefore to talk of its absence is absurd—farther it is evident the object under discussion is not formed of metal, it necessarily follows, that the expression gold metaphorically implies brilliancy—elsewhere the same construction follows. He who dwells (ग्रयनात्) in an abode, पुरि, or He who fills (पुरयति) the universe with his own soul, is the Male or Purusha; who is "visible," only to those whose eyes are withdrawn from worldly objects, whose hearts are contented, and who have

kers, whose whole *body even* unto the nails is of gold, whom we behold in the interior of the sun,

7. Whose eyes are like unto lotuses, red as the orb of the rising god of day, is called Ut. He verily is above [Udgata]—all sin. He indeed ascends above all sin, who knows Him thus.

8. The Rig and the Sáma are his joints, hence is He the Udgítha, and therefore in chanting the Udgítha, doth the chanter

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undergone the discipline appropriate to a religious scholar (Brahmacharya.) As it is possible for a resplendent being to have black hairs and whiskers—it is here expressly pointed out "golden whiskers, golden hairs," &c. i. e. they too are brilliant.

7. Of this Male, whose whole body is golden, there is some distinction in the eyes. They are red like unto lotuses which are bright, as the parts around the postial calosities of the monkey; Kapyása, from Kapi monkey, and A'sa to sit. Here the comparison is not unworthy, being between the lotuses and the parts around the calosities. Of him is this qualitative name Ut. How? Qualitative, because, having exceeded (Udgata) all sin together with its effects it becomes Ut. He who knows him of the name of Ut, as herein described, rises above all sin: ह and वै are expletives.

8. To point out that the Male is the Udgítha, as are the sun and the rest, it is said as follows.

The Rig and the Sáma which have been likened to the earth and Agni are His joints, for verily He is the soul of all, being the lord (ईश) of those who desire recompense, they may be His joints, also for His being the cause of all. Whereas He who is called Ut, has the Rig and Sáma for His joints, therefore is He the Udgítha, here [somewhat] indirectly expressed, as gods delight in indirect allusions. "Therefore" for this reason, for reciting the Ut, he is called Udgátá.

That god called Ut is the lord of all who reside in regions above the yonder sun, and is the protector of all, for says a *mantra*: "He upholds the earth as well as the heaven. He is the lord of what is longed for by gods."

Thus hath been related the description of the venerable Udgítha as connected with physical powers.

*become Udgátá, for he sings in praise of Ut. He rules over* all the regions above the sun, and over all who desire the abode of gods. Thus far on the adoration of the Deity with reference to physical powers.

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## Section VII.

1. Now with reference to self. Speech is Rig, and Life, Sáma. On that [speech alias] Rig rests the [life alias] Sáma, therefore is the Rig said to be the upholder of the Sáma. Speech is Sá, and life Ama, whence Sáma.

2. The eyes are Rig, and their reflection, Sáma. On the [eyes alias] Rig rests the [reflection alias] Sáma, therefore is the Rig said to be the upholder of the Sáma. The eyes are Sá and the reflection Ama, whence Sáma.

3. The ears are the Rig, and the mind, Sáma. On those [ears alias] Rig rests the [mind alias] Sáma, therefore is the Rig said to be the upholder of the Sáma. The ears are Sá and the mind Ama, whence Sáma.

4. Next, that which is the white light of the eyes is Rig, and its black—deep black—rays are the Sáma. On that [white light alias] the Rig rests [the black rays alias] the Sáma, therefore is the Rig said to be the upholder of the Sáma. Now the white light of the eyes is Sá, and that which is black —very black—is Ama, whence Sáma.

5. Next, the Male which is seen in the interior of the eyes is the Rig and the Sáma. He is the Uktha, He the Yajus, He Brahma. His figure is the figure of Brahma; the joints of the one are the joints of the other, and the name of the one that of the other.

6. He is the lord of all that are within the scope of the eyes and of those who long for worldly advancement. Whatever songs are sung with the accompaniment of the Viná are due to Him; He is the lord of wealth.

7. He, who knowing all these, sings in praise of the Sáma, verily sings in praise of both. Through that he obtains a hereafter and the regions of the gods,

8. and through this, all the regions below his sight and all worldly prospects. Therefore should the singer of the Udgítha, who knows all this, say [unto those who know not]:

9. "[Say,] what are thy wishes? I shall pray for the same." He, who knowing all this, sings in praise of the Sáma, becomes a sovereign soliciter of boons.

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## SECTION VIII.

1. Verily, three [persons] were skilled in the Udgítha; S'ilaka son of S'álábat, Chaikitáyana the progeny of Dalbha, and Praváhana son of Jivala. They said [to each other], "We are proficient in the Udgítha, and are prepared to reveal its knowledge, [if it pleaseth you]."

2. Saying this, they seated themselves. Praváhana son of Jibala said; "You, Venerable Sirs, both of you begin the discourse, that I may listen to such Bráhmana speakers."

3. Of them, S'ilaka son of S'álábat thus addressed Chaikitáyana the progeny of Dalbha, "if it pleaseth you, I shall ask some questions." "Be it so," said the other.

4. [S'ilaka enquired]. "What is the asylum of the Sáma?" "Voice" [replied Chaikitáyana]. "What of voice?" "Breath." "Of Breath?" "Aliment." "Of Aliment?" "Water."

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1. The Udgítha being adorable in various ways, an excellent form of adoration is here narrated, and towards its better illucidation, a tradition recited. The word "three" is not used with reference to the mass of mankind, but to three individuals of a particular assembly, for Ushasti, Janas'ruti, Kaikeya, and others are well known to have been proficient likewise.

2. From the expression "both of you Bráhmana speakers," it is evident that Praváhana was a Kshetriya.

5. "Of Water?" "That sphere." "And of that sphere?" "We shall not exceed the heavens, for on them we rest the Sáma, which is likened to the heavens in its eulogy."

6. Then did S'ilaka son of S'álábat address Chaikitáyana the progeny of Dalbha: "Verily, irreverent is thy Sáma O Dálbhya, [when you describe it to be so august] were one [who fully understands it] to say, 'Let thy head fall off [thy neck],' it would verily so happen."

7. "Then I should like to know it better from you, Venerable Sir." "Be it so," said the other. "What [say you] is the asylum of that sphere?" "This sphere," said [S'ilaka, alluding to the earth]. "And what is the asylum of this sphere?" "We should not exceed this receptacle, for on it we rest the Sáma, whence it is eulogized as *the* receptacle."

8. Unto him said Prabáhana son of Jibala: "Impermanent is thy Sáma, O son of S'álábat, and [when thou describest it as otherwise] were one to say 'Let thy head fall off thy neck,' forthwith would it drop down." "Let me then learn it of thee, O Venerable Sir." "Be it so," responded the other.

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## SECTION IX.

1. "What is the end of this sphere?" "The sky," said the other, [and continued] "all these creations proceed from,

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6. i. e. Not so venerable as you describe it to be, when you say we should stop our enquiry with it, and proceed no further.

7. The earth by its sacrifices, charity and burnt-offerings affords subsistence to the upper sphere, whence says the S'ruti, "The offerings [of mankind] become the livelihood of the gods." It is [further] evident that the earth is the receptacle of all living beings, and it is therefore not inconsistent to say that it is the receptacle of the Sáma.

1. The other, having thus obtained permission, enquired; "Of this sphere what is the end?" To him Praváhana said; "The sky." The word "sky" [A'kása] means the "Great Soul" [God]. For we will

and end in, the sky. The sky is the senior of all these, it is the great receptacle."

2. It is the most excellent Udgítha, it is endless. He, who knowing thus, adores the most excellent Udgítha, attains to most excellent regions, and his [life] becomes most excellent.

3. Atidhanvá son of Saunaka, having thus explained it [the Udgítha] to Udarasándilya, observed: "The career of such of your descendants as will know the Udgítha thus, will continue most excellent in this world.

4. "As also hereafter:" therefore the career of those who, knowing thus, adore [the Udgítha] will become most excellent in this world, as also in worlds to come,—verily in worlds to come.

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SECTION X.

1. Ushasti son of Chakra with his virgin wife, forsaking Kuru, lived in great distress in Ibhyagráma [a village inhabited by an elephant-driver].

2. Of him [the elephant-driver whilst] eating some vile beans,* he begged [for food.] Unto him, said the elephant-driver; "I have none other than what you see before me."

3. "Give me of the same," replied he. The elephant-driver gave him thereof, and also offered him some drink. Ushasti said; "[Were I to take that] I would swallow the remnant of another's drink."

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[elsewhere] hear [Chap. VII.] "The sky [Brahma] is the prime cause of all objects possessing a name and a form. The creation is Its work, and in It do the elements submerge." It will also be said [hereafter]: "He created light, in Him doth light subside."

2. The most excellent Udgítha means the Udgítha endowed with the Deity, or the Great Soul.

* Phaseolus mas.

4. *"Is not that also an offal?" [replied the elephant-driver, alluding to the beans]. "I cannot live without eating that,"* said Ushasti, "but drink I can command at pleasure."

5. Having eaten thereof, he presented the remainder to his wife. She had before partaken [of the same, and therefore] took it and laid it by.

6. On the [following] morning, rising from his bed, he [the husband] exclaimed: "Alas! If I could [now] obtain a little food, I could earn some wealth. A king is performing a sacrifice in the neighbourhood, he would surely employ me to perform all its functions."

7. To him said his wife; "Here are the beans, [take them] and, eating thereof, quickly proceed to the sacrifice."

8. Arrived there, he took his seat at the place of sacrifice* before the chanters of the Udgítha, and then thus addressed the chanters of praise:

9. "O chanters of praise, [प्रस्तोतृ,] should ye eulogize Him who is the presiding deity of all praise without knowing his nature,† your heads would be lopped off."

10. Then [turning] to the chanters of the Udgítha, [Udgátára,] said; "O ye chanters of the Udgítha, should ye chant [in praise of] Him who is the presiding deity of the Udgítha, your heads would verily be lopped off."

11. And then thus addressed he to the chanters of the Pratihára, saying, "and ye, O chanters of the Pratihára, should ye chant [in praise of] Him who is the presiding deity of all Pratiháras without knowing his nature, your heads would surely be lopped off." They, [in dread of losing their heads] resigning their duty, sat in silence.

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9.—11. [After the words] "should ye eulogize Him who is the presiding deity of all praise," [the expression] *in my presence* [is understood,] for otherwise the ignorant would not at all be entitled to perform ceremonies; which is not the meaning here, for we see it otherwise stated in divers parts of the Vedas.

* Lit: the place where gods are eulogized, प्रस्ताव:

† Lit: him.

## Section XI.

1. Then said the institutor of the sacrifice unto him; "I wish to know thee, O Lord." "I am Ushasti, son of Chakra," replied the other.

2. He [the king] rejoined; "I searched for thee, O Lord, to officiate [at this sacrifice], but finding thee not, engaged others.

3. "[Do] thou, O Lord, [perform] the several parts of my sacrifice?" "Be it so," replied the other; "let these men, with my sanction, recite the hallelujah. Do thou give me the wealth which thou wouldst have given unto them." "Even be it so," said the institutor of the sacrifice.

4. Next, verily, the chanters of praise approached him, [and said] "You have said unto us, O venerable Sir, 'O chanters of praise, should ye eulogize Him who is the presiding deity of all praise, your heads would be lopped off;' will you now tell us who is that Deity?"

5. "Life," replied the other. "Verily all these created objects merge into Life,* and from it are they developed; it is the Deity who presides over all praises. Had ye eulogized Him without knowing his nature, your heads would surely have been lopped off, as I said unto ye."

6. Next did the Udgátás approach him, and thus address; "You have said unto us, O venerable Sir, 'should ye reciters of the Udgítha, chant in praise of him who is the presiding deity of all praise, your heads would surely be lopped off.' [Will you now tell us] who is that Deity?"

7. "The sun," [Aditya], said the other. "Verily all these created objects sing in praise of the sun as the highest object; he is the Deity who presides over the Udgítha. Had ye chanted the Udgítha in his praise without knowing him, your heads would surely have been lopped off, as I said unto ye."

* At the time of the dissolution of the earth, adds the commentary.

8. Next came unto him the Pratiháras and thus addressed, "You have said unto us, O venerable Sir, 'should ye chant the Pratihára in praise of him who is the presiding Deity of all Pratiháras, O reciters of the Pratihára, without knowing his nature, your heads would surely be lopped off.' [Will you now tell us,] who is that Deity?"

9. "Aliment" [Anna], said the other; "all these created beings live by the consumption of food; it is the Deity president of the Pratiháras; had ye chanted the Pratiháras without knowing Him, your heads would surely have been lopped off, as I said unto ye."

## SECTION XII.

1. Next the canine Udgítha. * Verily, Vaka son of Dalbha or [alias] Glába son of Mitrá had gone forth to study the Vedas.

2. [In mercy] to him appeared a white dog. Other dogs† approached it and said, "O Lord, pray for abundance of food for us; we wish to consume the same."

3. To them, said the white dog: "Come ye here unto me

1. Vaka was the son of Dalbha, but having been adopted by Mitrá, obtained the patronymic [or rather matronymic] of Maitréya and the name Glába. * * * He had "gone forth" to a lonely spot near a sheet of water, with a view to study in retirement.

2. Pleased by his study of the Vedas and knowing his object, a god—or a sage, assuming the shape of a dog—a white dog, in mercy to the sage [Vaka] "appeared," became manifest. * * * The most reasonable construction appears to be that the chief vital air together with speech and others, which are nourished by the aliment of that chief, pleased with the study of the sage, in mercy to him assumed the shape of dogs.

* That is the Udgítha as recited by a dog.

† Little white dogs, adds the Commentator.

to-morrow morning." At the appointed time did Vaka son of Dalbha—[alias] Glába son of Mitrá—act up to the injunction.

4. As those who wish to pray through the Vahishpavamána, [hymns,] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out:

5. "Om! Let us eat. Om! Let us drink. Om! May the resplendent sun, who showers on us rain and supports all animated beings, grant us food. O Lord of food, deign to bestow food unto us; do deign to grant us food!"

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## SECTION XIII.

1. Verily, this earth is the particle HÁÜ,* the wind HÁÏ, and the moon ATHA; the soul is IHA, and fire Í.

2. The sun [is] U'; the hymns of welcome, [Nihava] E'; the Vishwadevas are AUHOÏ; Prajápati is HIÑ; Life is SWARA; Aliment is YÁ; Speech is VIRÁTA;

3. And, thirteenthly, the Aniructa or undecided hymns are the indistinct particle HUÑ.

4. Unto him speech grants its blessings, and he becomes the milker of speech and the owner and consumer of aliment, who knows—verily knows—this Upanishad of the Sáma Veda,† as herein described.

* Songs of all nations avail largely of inarticulate sounds for the development of melody. Each of the Vedas has its appropriate harmonic sounds; those of the Sáma Veda, given above, are freely used in chanting the Sáma hymns: but instead of being placed at the end of a stanza like the Tol di rol of old English songs, they are introduced promiscuously in every part of the hymns. Whenever a word happens to be lengthened out to double or treble time, it is followed by one or more Hái Háü or some such phonetic particles.

† Or the hymns of the Sáma Veda, explains Sañkara.

## SECOND CHAPTER.

### SECTION I.

1. Om ! Verily, the adoration of the entire Sáma is proper. Whatever is proper is Sáma; and whatever is improper, is not Sáma.

2. Hence it is generally said; "He went to him [to a king] with Sáma," meaning that he proceeded becomingly, and "He went to him without Sáma," i. e. he proceeded unbecomingly.

3. It is also said when any good happens, "Sáma has happened unto us," meaning, "Good has happened unto us," and when any evil happens, "Asáma has happened unto us," meaning that evil has happened.

4. Unto him, who knowing this adores the Sáma whose characteristic is propriety, the most proper acts and religion become feasible and easily accessible.

### SECTION II.

1. The five-formed Sáma should be adored [by identifying it] with the regions from below upwards, [thus]; the earth as HIṄKARA, the fire (Agni) as PRASTA'VA, the Ether, [Antariksha] as UDGÍTHA, the sun, [Aditya] as PRATIHARA, and the heavens as NIDHANA.

2. And also from above downwards, [thus]; the heaven [Dyána] as HI'ṄKA'RA, the sun as PRASTA'VA, Ether [Antarikhsa] as UDGI'THA, the fire [Agni] as PRATIHA'RA, and the earth as NIDHANA.

3. Unto him these regions from below upwards, and from above downwards, become accessible, who, knowing thus, adores the five-formed Sáma [by identifying it] with these regions.

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2. "To him" i. e. to a king or the like by whom propriety of conduct might be rewarded, and its want reprehended.

## Section III.

1. In rain should the five-formed Sáma be adored: the forward wind as Hinká'ra, whatever cloud collects as Prastá'va, the raining [itself] as Udgítha, the lightning and rolling of clouds as Pratihá'ra, and the cessation of the rain as Nidhana.

2. He who, knowing thus, adores the five-formed Sáma by identifying it with rain, can command the rain to fall [at his pleasure], and for him doth rain pour [forth its treasures].

## Section IV.

1. In the waters [of this earth] should the five-formed Sáma be adored: the clouds which collect together into dense masses as Hinká'ra, that which falls [in drops] as Prastá'va, those waters which flow to the east as Udgí'tha, those to the west as Pratihá'ra, and the ocean as Nidhana.

2. He who, knowing thus, adores the five-formed Sáma by identifying it with the waters, falleth not into water, and becomes the lord of the same.

## Section V.

1. In the seasons should the five-formed Sáma be adored: the spring as Hinká'ra, the summer as Prastá'va, the autumn as Udgí'tha, the dewy-season [Sarat] as Pratihá'ra, and the winter as Nidhana.

2. For him are the seasons designed who adores the five-formed Sáma in the seasons: he is the lord of the seasons.

## Section VI.

1. In the beasts [of the field] should the five-formed Sáma be adored: the goats as Hinká'ra, the sheep as Prastá'va, the cows as Udgí'tha, the horses as Pratihá'ra, and man as Nidhana.

2. To him belong the beasts of the field who, knowing all this, adores the five-formed Sáma in the beasts.

## Section VII.

1. In the vital airs should the five-formed, the noble and venerable Sáma be adored: respiration [Práṇa] as Hinkára, speech as Prastáva, the eyes as Udgítha, the ears as Pratihára, and the mind as Nidhana; they are all noble and venerable.

2. Verily his life becomes noble and venerable, and he triumphs over noble and venerable regions, who, knowing all this, adores the five-formed, the noble and venerable Sáma in the vital airs. This much about the five-formed Sáma.

## Section VIII.

1. Now [the adoration] of the seven-formed [Sáma will be disclosed]. In speech is the seven-formed [Sama to be adored.] Of words [the adjunct] Huñ is Hiñkára, [the prefix] Pra [प्र] is Prastáva, [the prefix] Á [आ] is Ádi,

2. [The prefix] Ut [उत्] is Udgítha, [the prefix] Prati [प्रति] is Pratihára, [the prefix] Upa [उप] is Upadrava, and [the prefix] Ni [नि] is Nidhana.

3. Unto him speech yields its treasure, and he becomes the lord and consumer of aliment, who, thus knowing, adores the seven-formed Sáma in speech.

## Section IX.

1. Next verily should yonder sun be adored [as identified] with the seven-formed Sáma. It is always equal [sama सम] and is therefore [called] Sáma. Every body says, [" it looks] towards me, [it looks] towards me:" thus equally [perceived by all], [it is called] Sáma.

2. Know that on it depend all these [visible] objects. Its pre-ascension is Hiñkára, on it depend all animals, and hence

do they growl [हिंकुर्वन्ति at that hour]. They are, with the Sáma, co-sharers of the Hiñkára.

3. Next, its first ascent is Prastáva. On it are men dependants, for they are desirous of [praise], Prastuti. They are, with the Sáma, co-sharers of the Prastáva.

4. Next, that hour of its ascent when cows associate with their calves* is A'di; on it depend birds who unsupported fly about in the air, in praise of the Supreme. They are, with the Sáma, co-sharers of the A'di.

5. Next, the time when it arrives at mid-day is Udgítha. On it depend gods [Devas], therefore are these good beings among the suns of Prajápati, co-sharers, with the Sáma, of the Udgítha.

6. Next, the time when it passes beyond the meridian is Pratihára. On it depend the Garbhas; therefore are they kept attracted and fall not. They are co-sharers, with the Sáma, of the Pratihára.

7. Next, the transition from mid-day to afternoon is Upadrava. On it depend wild animals who fly [upadravanti] from the sight of man, to [seek] shelter in deserts. They are co-sharers, with the Sáma, of the Upadrava.

8. Next, the first twilight is Nidhana. To it are the Pitris attached, and therefore are oblations offered to the manes at that hour. They are co-sharers, with the Sáma, of the Nidhana :—Thus verily should the seven-formed Sáma be adored [as identified] with yonder sun.

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SECTION X.

1. Next, verily the seven-formed Sáma, which is above death like unto the soul, should be adored. Hiñkára, [हिंकार in-

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1. The sun is death, for it puts a limit to the earth by dividing time into day, night, and the like. *To overcome it is this adoration*

* i. e. at the hour when after milking, cowherds allow kine to suckle their young.

cludes] three letters, [so] doth Prastáva [प्रस्ताव], include three letters, therefore are they equal.

2. [The word] A'di [आदि includes] two letters, and [the word] Pratihára [प्रतिहार] four letters, of which [latter] one letter [being added to the former] they become equal.

3. [The word] Udgítha [उद्गीथ includes] three letters, and [the word] Upadrava, [उपद्रव] four; the three [of the former] with the three [of the latter] are equal, leaving one letter redundant; [which being assumed] to be three, they [all become] equal.

4. [The word] Nidhana, [निधन includes] three letters, and therefore it is equal [with the rest]. These well known terms thus verily [include] twenty-two letters.

5. The twenty-first is the sun [A'ditya], for it is the twenty-first from this earth. By the twenty-second that which is above the sun, might be triumphed; it is heaven [नाक] exempt from pain and grief.

6. He obtaineth the conquest of the sun, and that which is above the conquest of the sun, who, knowing all this, adores—verily adores—the seven-formed which is above death, and like unto the soul.

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of the Sáma revealed. "Next verily," i. e. after the adoration of the Sáma relating to the sun [which likewise relates to] death, another form of adoration of the Sáma comprehending seven members, is to be described.

2. The letter Om is called A'di.

3. Though one, as it is an Akshara [अक्षर which includes three letters] it becomes three.

5. Because the A'ditya is reckoned the twenty-first from this sphere, for says a S'ruti, "The twelve months, the five seasons, the three regions and twenty-first the sun." "That which is above the sun." What is it? Heaven, Náka: *ka* pleasure with the privative prefix *a* meaning "pain," and *na* "not," i. e. where pain existeth not.

SECTION XI.

1. The mind is Hiṅkára, speech Prastáva, the eyes Udgítha, the ears Pratihára, and Práṇa Nidhana : [thus] is this Gáyatra* Sáma connected with life [Práṇa].

2. He, who knows the Gáyatra to be thus connected with Práṇa, becomes possessed of life [Práṇa], enjoys the full limit of existence, his career becomes refulgent,† he becometh great in dependants and cattle, and great in noble deeds; and his duty is to be noble-minded.

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SECTION XII.

1. The generation [of fire by friction] is Hiṅkára, the smoke which issues [therefrom] is Prastáva, the flame is Udgítha; whatever charcoal forms is Pratihára, the blowing out [of the flame] is Nidhana, and its entire cessation [also] is Nidhana. [Thus] is the Ráthántara Sáma connected with fire,‡ [Agṇi].

2. He, who knows the Ráthántara thus connected with fire [Agṇi], attains the glory available by the study and practice of the Vedas, a superior power of digestion, and enjoys the full limit of existence; his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to eat or spit before a fire.

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2. "Becomes possessed of Práṇa," i. e. all his organs retain their proper powers. "Attain the full limit of existence." "The full limit of man's existence is a hundred years," says the S'ruti.

* A particular chapter of the Sáma Veda, so called from its verses being composed in the Gáyatri metre.

† i. e. "Beneficent to his kind," says A'nanda Giri

‡ At the time of generating fire by friction it is usual to recite hymns from the Ráthántara chapter of the Sáma Veda in praise of Agṇi, therefore are they said to be connected with each other. A'NANDA GIRI.

## SECTION XIII.

[Two Verses omitted].

## SECTION XIV.

1. The dawn is Hiñkára, the ascent [of the sun] Prastáva, the mid-day Udgítha, the afternoon Pratihára, and the disappearance Nidhana. [Thus] is the Brihat [Sáma] connected with the sun [A'ditya].

2. He who knows the Brihat [Sáma] to be thus connected with A'ditya, becomes a mighty consumer of aliment, enjoys the full limit of existence, his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate the sun.

## SECTION XV.

1. The vapours collect, it is Hiñkára, the clouds overcast [the sky], it is Prastáva; it rains, it is Udgítha; the lightning flashes and the thunder rolls, they are Pratihára; the ascent [of vapours] is Nidhana. [Thus is] the Vairupa* [Sáma] connected with the clouds.

2. He who knows the Vairupa Sáma, thus connected with the clouds, obtains both well-formed and ugly cattle, and the full limit of existence; his career becomes refulgent; he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to calumniate the rain-pouring clouds.

## SECTION XVI.

1. The spring is Hiñkára, the summer Prastáva, the autumn Udgítha, the dewy-season Pratihára, and the winter Nidhana. [Thus] is the Vairája [Sáma] connected with the seasons.

2. He who knows the Vairája [Sáma] thus connected with the seasons, becomes magnificent in dependants, cattle and

* A form of the Sáma hymns.

Vedaic glory, obtains the full limit of existence, his career becomes glorious, and he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to calumniate the seasons.

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## SECTION XVII.

1. The earth is Hiṅkára, space [Antariksha] is Prastáva, the heaven Udgítha, the sides Pratihára, and the ocean Nidhana. [Thus] are the Sakkari Sáma hymns connected with the stations.

2. He who knows the Sakkari [Sáma hymns] to be thus connected with the stations, obtaineth the wealth of those stations, and the full limit of existence; his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate the stations.

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## SECTION XVIII.

1. The goats are Hiṅkára, the sheep Prastáva, the cows Udgítha, the horses Pratihára, and man Nidhana; [thus] are the Revatya [Sáma hymns] connected with animals.

2. He who knows the Revatya [Sáma hymns] to be thus connected with animals, becomes the lord of animals, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate animals.

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## SECTION XIX.

1. The hair of the body is Hiṅkára, the skin Prastáva, the flesh Udgítha, the bones Pratihára, and the marrow Nidhana. [Thus] are the Yajna-Yajníya [Sáma hymns] connected with the body.

2. He, who knows the Yajna-Yajníyá [Sáma hymns] to be thus connected with the body, obtains a perfect body which never becomes defective, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to eat meat for a year, or not to eat meat at all.

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## SECTION XX.

1. Agni [fire] is Hiṅkára, the wind Prastáva, the sun Udgítha, the stars Pratihára, and the moon Nidhana. [Thus] are these Rájana [Sáma hymns] connected with gods [devatás].

2. He, who knows the Rájana [Sáma hymns] to be thus nected with the gods, obtains habitation, wealth,* body, similiar unto what appertain to these gods; he enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants, and cattle, and great in noble deeds; and his duty is not to calumniate Bráhmaṇas.

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## SECTION XXI.

The threefold knowledge constitutes the Hiṅkára; the three regions† form the Prastáva; Agni, Váyu and Áditya are the Udgítha; the stars, the feathered tribe and the rays [of light] form the Pratihára, and the serpent race, the Gandharvas and the manes are Nidhana. Thus is the Sáma connected with all.

2. He who thus knows the Sáma connected with all [objects] becomes [the lord of] all.

* Saṅkara says, that the word *or* (वा) is understood after "wealth," and the meaning is, the adorer obtains habitation, wealth *or* body like unto that of the gods, according to his wish.

† Heaven, earth and hell.

3. Thereof is the verse: "there is nothing greater than the fivefold three."

4. He, who knows this, understands every thing; unto him all the different quarters [of the earth] render tribute; his duty—his duty—is to entertain the belief that "I am all."

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## Section XXII.

1. [A chanter said] "I wish for the taurine-toned Sáma hymn, the canticle of Agni, which contributes to the weal of animals." The hymns of the *aniructa* tone belong to Prajápati; those of the *niructa* tone to Soma; those of the mild sweet tone to Váyu; those of the sweet high-pitched tone to Indra; those of the tone resembling the voice of the crane to Brishaspati, and to Varuna, those of the tone of a broken piece of bell-metal:—they are all to be practised; the hoarse toned alone are to be avoided.*

2. [The hymns] are to be sung [with the wish]: "Let me sing for the immortality of the gods. For [the due offering of] oblations to the manes, for the [fulfilment of the] desires of mankind, for securing grass and water to animals, heaven to the institutors of sacrifices, and aliment for self, let me sing." Thinking thus without excitement let them be sung.

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3. "There-of," i. e. on this subject there is a verse. "Five-fold" i. e. Hiṅkara, Prastáva and the rest; "three," the threefold knowledge, the three regions, and the three gods, Agni, Váyu and Áditya.

* These evidently relate to the seven tones of a gamut. The taurine and the ardine tones appear, from the subjoined verse of Nárada, to be equivalent to the B and D of the English music; the rest we have not been able to ascertain. If our conjecture be right, the five-formed Sáma would include all those hymns which embrace five tones, and the seven-formed those which are sung on the full gamut.

षड्जं रौति मयूरो हि गावो नर्दन्ति चर्षभं। अजा विरौति गान्धारं क्रौञ्चो न-र्दति मध्यमं।

3. The vowels [swara] constitute the body of Indra, the sibilants and ha [U'smána] that of Prajápati, and the consonants [sparsá] that of Death. Should any body revile him [who is a reciter of these] he should say, "I take protection of Indra, he will give thee a meet reply."

4. Should any revile him about the sibilants and ha, he should say; "I take protection of Prajápati, he will ground thee down;" and should any revile him about the consonants, he should say; "I take protection of Death, he will hurl thee into flames."

5. The vowels are to be recited with sound and force, saying; "I take the strength of Indra." The sibilants and ha are to be sounded internally, but not uttered out [of the mouth], and yet distinctly, saying: "to Prajápati, I resign my life." The consonants are to be repeated slowly and distinctly, saying; "from death, I extricate my life."

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## Section XXIII.

1. Threefold is the division of Duty. Sacrifice, study and charity

2. Constitute the first; Penance is the second, and Residence by a Brahmachárin exclusively in the house of a tutor is the third. All those [who attend to these duties] attain virtuous regions; the believer in Bráhma alone attains to immortality.

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1. In order to develope the adoration of Om, [this S'ruti] begins with: "Threefold is the division of Duty." But it must not be supposed that the adoration of Om or the Udgítha as forming a part of the Sáma Veda, secures the effect to be propounded, for that which cannot be had by the adoration of the whole of the Sáma Veda, i. e. immortality, may be secured by the adoration of Om [as the emblem of the Deity], hence it is only in praise of Om that the S'ruti begins as aforesaid.

"Threefold is the division of Duty," i. e. Religion or duty is divided into three classes; and what they are is next described. "Sacrifice"

[Yajna] or the offering of oblations to fire, &c.,—" Study," of the Rig and the other vedas according to rule,—"and charity," or the donation of alms according to one's resources, beyond the boundary of the altar, to parties not seeking for the same,—constitute the first branch or division of religious duty. Since this class of duties relates to householders, and is performable by them [alone], it may be called the duty of householders. The expression " first" (प्रथम:) means one [or the first of a series,] and not the commencement of duty, for we hear of the " second" and the third [in succession]. " The second is Penance," [तप: Tapas] i. e. the performance of Krichchha, Chándráyana and such other Penances, or asceticism, or the adoption of the life of a hermit, without relying on Bráhma [for reliance on Bráhma ensures immortality], constitutes the second division. Residence under the roof of a tutor, "Exclusively," i. e. all life through, in the exercise of the duties of a Bráhmachárin, constitutes the third division of duty. The use of the expression " exclusively" indicates that the residence must be all life through, for otherwise a mere sojourn at the house of a tutor, for the study of the Vedas, does not secure [a future translation to] virtuous regions. " All those," i. e. the three orders of men, through the virtuous works aforesaid, " attain virtuous regions," * * * * Lastly, the undescribed hermit, he who exclusively abides in Brahma,—he alone obtains immortality, which is a stage of being distinct from the virtuous regions, and constitutes existence without end, and not the secondary immortality of the Devas [which is but temporary], as is evident from its being reckoned under a different class. Had it been merely a superior gradation of the former, it would not have been described separately. From its being disjoined from the rest, it is evident that immortality without end is intended.

The allusion here to the rewards due to the different orders of men is intended to eulogize the adoration of Om, and not, to lay down any rule on the subject. To say that it has the twofold object of eulogizing and laying down a rule regarding rewards, would be to admit a divided meaning, [which is inadmissible, inasmuch as a word can have but one meaning at a time]; hence, after reciting the rewards described in the Smritis, to say that the reward of worshipping Om is immortality, is to eulogize the same. Just as by saying " the service of Purnavarmá secures food and raiment, whilst that of Rájavarmá ensures a kingdom" [the superior advantages of the latter are pointed out in

comparison with the former, and no merit of the former described] such is the case in the above.

The Praṇava is the truthful Supreme Brahma, being its emblem. From the Vedic declaration, "This letter verily is the Supreme," the Kaṭha Upanishad hath declared that "its adoration ensures immortality."

Some [commentators] maintain "that men of the four different orders of life, who have no pretensions to knowledge, from the fruit of their works, obtain, without any distinction, virtuous regions, as is evident from the expression: "All those attain virtuous regions," and the hermit is not excluded therefrom. The knowledge and the religious acts and observances of the hermit amount in fact to penance, and so has the S'ruti included it by saying, 'Penance is the second,'—hence," they continue, "it follows that whoever among the four orders of men adopts the adoration of Om, i. e. becomes devoted to Brahma, attains immortality, every one of them without distinction being fit to perform such adoration, and none being forbidden; besides all of them having apposite opportunities, during the intervals of their respective duties, to engage themselves in such devotion. The word Brahmasaństha, devotion to Brahma," they further argue, "is not, like the words wheat or hog, exclusively indicative of a particular object,—the hermit. It is a compound term formed of the two words Brahma and Devotion, and that which has an etymological signification cannot be an arbitrary term at the same time. All orders of men can devote themselves to Brahma. Wherever there is a devotion to Brahma, there may we apply the compound term, and it would be improper to confine its meaning only to the hermit who devotes himself to the same. Farther, the mere performance of the duties enjoined to hermits, does not ensure immortality, for that would make all allusion to knowledge redundant. Nor can it be said that knowledge in the state of hermitage alone ensures immortality, for there is no special efficacy of the duties enjoined to men of any of the four orders. Should it be said that the virtuous works enjoined to the different orders of men when accompanied by knowledge ensures immortality, still it would apply to all the four orders, [and have no special reference in behalf of any particular one.] There is no such ordinance, that none but the hermit alone, when he has acquired knowledge, should attain immortality; on the contrary all the Upanishads

maintain that 'knowledge [alone] ensures liberation.' Hence whoever among the four orders of men devotes himself to Brahma, will enjoy immortality."

But such is not the case, for the knowledge which leads to ceremonial rites, and that which manifests the Supreme cause of all, are dissimilar and discordant [and therefore cannot co-exist in the same individual.]

The knowledge which indicates a difference between agents, actions, and objects, is the cause whence proceedeth the ceremonial injunction: "Do this and do that not," and that cause hath not its origin in any Shástra, for it is manifest in all animated beings. While the knowledge which sayeth, "the truth is verily one without a second," "all this is the divine soul," "all this is Brahma," proceedeth from the Shástra, and cannot become manifest without in the first place destroying the disjunctive knowledge* of agents, actions, and objects which is the prime cause of all ceremonial injunction, for the knowledge which disjoins and that which identifies are opposed to each other. Just as the erroneous conception of two moons cannot co-exist together with a knowledge of the unity of the moon, knowledge and ignorance being discordant and unable to abide together; even so is the case with the knowledge of the Deity. Such being the case, he, in whom the disjunctive knowledge which leads to ceremonial rites, is overcome by the non-dual knowledge originating from the maxims, "The truth is verily one without a second:" "He is truth:" "All the differences of created objects are unreal:" retires from all ceremonial rites, from their cause being overcome; and he is said to be abiding in Brahma, and exempt from ceremony. Such a state is not attainable by any but a hermit, (Paribráṭ).

He, whose disjunctive knowledge has not been overcome, who sees differently, hears differently, reflects differently, understands differently, and believes that the performances of such and such [ceremonies] will secure for him such and such [results], and believing, acts accordingly, cannot resign himself in Brahma, for he relies on a false understanding of there being a distinction where the distinction is purely verbal. In him, who has overcome the disjunctive knowledge by knowing it to

* भेदज्ञान। The knowledge or instinct by which physical objects are perceived as distinct and independent of each other, is called disjunctive, because it disjoins or sets apart the Vedantic truth, that the whole universe is an emanation of the Deity.

be false, the idea of certain objects being fit for ceremonies, and the propriety of his performing them therefore as a matter of duty, cannot exist, like the idea of the sky having a dark substratum to one conscient of the nature of the sky. If you say that after the disjunctive knowledge is overcome, ceremonies [still] continue [dominant] as before, all ordinances relating to Unitarian knowledge become falsified, [whereas] they are, like the ordinances relating to forbidden food, venerable, all the Upanishads being in favour of them. It might be argued that then you destroy the authority of the ceremonial ordinances. But such is not the case; their authority remains in all its integrity and exercises its full force on those whose disjunctive knowledge is not overcome, like the effect of dreams on one who is still asleep. Nor are they destroyed by the neglect of the learned to abide by them,—seeing that ordinances regarding optional ceremonies,* have not been destroyed. As the non-performance of optional ceremonies by those who know that "optional ceremonies are improper," does not destroy them, for they are performed by others who long for enjoyment, so the neglect of all ceremonies by those knowers of Brahma who are resigned in Brahma, does not [necessarily] do away with all ordinances relating to them, for the ignorant in Brahma continue to submit thereto. It cannot be said, that because those who, renouncing the duties of householders, adopt asceticism, still continue to eat and drink, the knowers of Brahma should not give up their oblations to fire, &c. for in an enquiry as to duty, the instances of particular individuals do not hold good. Magic for a malevolent purpose is forbidden, yet should any practise it, that will be no precedent for him who injures not his enemies, to practise the same. Disjunctive knowledge as the cause of ceremonies being destroyed, there remains no incentive to the offering of oblations to fire and the like, while to the hermit hunger is a sufficient incentive for food. If you say, the dread of evil from the non-performance of ceremonies is a sufficient incentive; such is not the case: for those who have the disjunctive knowledge are [alone] subject to that evil. I have already said, those whose disjunctive knowledge is not overcome by true or identifying

* Ceremonies are divided into four classes: 1st, those which householders are bound to perform every day, Diurnal, [Nitya.]. 2nd, Occasional, such as on the birth of a child, &c. [Naimitika]. 3rd, Optional, or such as are performed for the attainment of some specific object (Kámya.) 4th, Expiatory, [Práyaschitta.]

knowledge, are the appropriate subjects for the performance of ceremonies. The neglect of duty brings evil on him who is bound to its performance, not on him who is not required to perform the same; such as the omission by a householder of the duties of a Brahmachárin.

Can it not be said that in whatever station of life a man obtains a knowledge of the unity [of all objects], therein he becomes a hermit? No; because [in those stations of life] he retains his disjunctive knowledge of self and matters relating unto him,* and ceremonies are the special requisites of those stations. "Now [after having acquired a wife] I shall perform ceremonies," says the S'ruti, and hence [it is evident that] he who, renouncing all selfish ideas, has adopted asceticism, is a hermit, and not the householder and the rest.

If it be said that the knowledge resulting from the Unitarian maxims having overcome the disjunctive knowledge which results from ceremonial ordinances, there is no necessity for a hermit to abide by religious restraints and observances. We reply, that for those who are apt to forego their Unitarian knowledge, from the effects of hunger and the like, they are appropriate; for they prevent such aberration. Nor would that authorise the performance, on their part, of forbidden actions, for that is debarred even previous to the attainment of that knowledge: he who falls in a well or a thorny bush at night does not go thereto during sunshine. From all these it is established that the ascetic alone who has abjured ceremonial rights, is devoted to Brahma. What has been said [by my antagonists] about men of all the four stations of life who have not attained the true knowledge, migrating to higher regions, is true; but their remark "that by penance [tapas] asceticism is implied," is incorrect: Because the ascetic alone is likely to be devoted to Brahma, and we have already established that he is not included among the other orders. In regard to the conscient of the Unitarian knowledge penance ceaseth along with sacrificial rights, penance being enjoined to him only whose disjunctive knowledge is not overcome. Thereby we have [further] replied to the opinion which maintains that reliance on Brahma, at intervals of the performance of ceremonies, is admissible, and that none are debarred therefrom; likewise to the opinion regard-

* Such as the propriety of putting on the Bráhminical thread and the like. ÁNANDAGIRI.

ing the uselessness of knowledge, by shewing that the ascetic unconnected with ceremony is [alone] possessed of [the true] knowledge.

The remark about Brahmasáństha [devoted to Brahma] not being a crude word like java or varáha, [wheat or hog,] and a simple equivalent of Parivráṭ, has been responded to, by shewing that the Brahmasaństha alone is entitled to be devoted to Brahma, and none else. What has been said about crude words not admiting of a derivative meaning, is not correct, seeing that *grihastha, taksha, parivrájaka,* and others do admit of such meaning. *Grihastha* or he who lives in a house, *taksha* who chisels wood, *parivráṭ,* he who is homeless, or passes his time in rambling about from place to place, are all derivative terms, and yet we see the first and the last, without foregoing their derivative signification, are used in the crude form in regard to the two different classes of the householders and the ascetics, and the middle, in regard to the caste of carpenters, and cannot be applied in every case where the derivative attributes may be indicated; that being opposed to general usage. Now with reference to the word Brahmasaństha, it is applicable only to that ascetic who has relinquished all ceremonial observances and their attributes, who has exceeded the [first three] orders of life, and who is styled a Paramahańsa; for to him is assigned the recompense of super-eminent immortality, as we hear [in the text]. He alone is the true ascetic [parivráṭ] of the Vedas, and not he who wears the Bráhmanical thread, or carries the pilgrim's staff, or the beggar's platter. "He has cast off his crown-lock; he is without emblem, without compassion:" says a S'ruti: "To them who have surpassed all orders of life, he explained the pre-eminent and immaculate truth:" says the Svetáswatara Upanishad. "He neither praiseth nor saluteth:" maintain the Smritis. "Therefore do the Yatis, who have attained true knowledge, perform no ceremonies:" "Therefore is he the knower of true religion; he is without emblem, and without any manifest characteristic:" also say the Smritis.

What the followers of the Sáńkhya maintain to be exemption from ceremonies, is false, for they believe in the truth of the impression which shews a difference between ceremonies, their performers and their recompenses; and the exemption from agency in ceremonial works which would follow from the Buddhist doctrine of nothingness, is likewise false, for the maintainer of the doctrine proves his own reality. Independence from

3. Prajápati reflected on mankind; from it, the reflected, issued forth the threefold knowledge; he reflected on it; from it, the reflected, proceeded the [three] letters, Bhu, Bhuva and Sva!

4. On them, he reflected; from them, the reflected, issued forth Om. As leaves are attached to their stalks, so is speech* connected with Om. Verily all this is Om! Verily all this is Om!

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SECTION XXIV.

1. The knowers of the Veda declare the morning ceremony to belong to the Vashus, that of the mid-day to the Ru-

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ceremony which the ignorant from indolence maintain, is also worthless, for in him the idea of agency is not overcome by proof. From these arguments it is evident that asceticism, which results from a forsaking of all ceremonial observances, and from a devotion to Brahma, is true only of him whose Unitarian knowledge is established by the proofs of the Vedánta. Thereby if a householder were to obtain that knowledge, asceticism would be true of him. May he not by thus gaining asceticism, be guilty of neglecting the household fire? "He is the destroyer of the champions of the gods who bloweth out the household fire:" says the Sruti.

No. Such neglect following from Unitarian knowledge the result is the same as in the case of accidental blowing out [from an innundation, falling in of a house or the like]: [" For him who knoweth the truth] the virtue [lit. fieriness] of Agni passeth away;" says the S'ruti [seq. chap. vi. sect. 4, verse 1,] and hence the householder becomes not liable to any sin from such asceticism.

3. Prajápati, may mean Virát [son of Brahmá] or Kásyapa [son of Marichi].

1. What is known as the morning ceremony is subject to the Vashus, and this region [the earth], which is connected with that ceremony, is likewise subject to them. To the Rudras, the lords

* Lit. All words.

dras, and that of the afternoon to the Suns and the Viswe-devas.

2. Where then is the region for the institutor of sacrifice? How can he, who knoweth not that [the reply to this query] perform [ceremonies]? Now he, who knoweth, should perform [the same].

3. Before the reading of the matin chant [prátar anuvák], he [the institutor of sacrifice], sitting down behind the household fire [gárhyapatya agṇi], with his face to the north, singeth the Sáma hymn relating to the Vashus.

4. "Unfold the gates of this earth, that we may behold thee for our supremacy."

5.—6. Then doth he offer the oblation to the fire, [saying]; "Salutations be to Agṇi, the receptacle of the earth, and the support of regions. [Oh ye] secure a region for me, who am an institutor of sacrifice! This is the region of the institutor of sacrifice. I, institutor of sacrifice, will secure it after death. May this oblation prove acceptable!

"Cast aside the bars." And then he riseth. For him do the Vashus fulfil the morning ceremony.

7. Before the commencement of the mid-day ceremony, sitting behind Agṇidhríya fire, and facing the north, he singeth the Sáma in praise of the Rudras, [saying];

8. "Unfold the gates of [yonder] region, that we may behold thee for our full supremacy."

9.—10. Then doth he offer the oblation, saying: "I salute the Winds, who abideth in the sky and are the supports of re-

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of the mid-day ceremony, is the middle region or sky subject, and to the Suns* and the Viswedevas, lords of the afternoon ceremony, belongs the third region or heaven.

2. The last clause is eulogistic of the Sáma, and does not exclude the ignorant from the performance of ceremonies.

* The vedas enumerate 12 suns.

gions. [Oh ye] secure a region for me who am an institutor of sacrifice! This verily is the region of the institutor of sacrifice. I, institutor of sacrifice, will secure it after death. May this oblation prove acceptable! Cast aside the bars." And then he riseth. For him do the Rudras fulfil the mid-day ceremony.

11. Before the commencement of the afternoon ceremony, sitting behind the A'havaṇíya fire, with his face to the north, he singeth the Sáma in praise of the Suns and the Viswadevas, [saying]:

12.—13. "Unfold the gates of [yonder] region that we may behold thee for our heavenly supremacy!" Thus much for the Suns; and then to the Viswedevas: "Unfold the gates of yonder region, that we may behold thee for our absolute supremacy!"

14. Then doth he offer the oblation, saying: "I salute the Suns and the Viswedevas, the dwellers of heaven and the supporters of regions. Secure that region for me, who am an institutor of sacrifice.

15. "That is verily the region for the institutor of sacrifice. I, institutor of sacrifice, shall come thereto after death. May this oblation prove acceptable! Cast aside the bars." Saying this he riseth.

16. For him do the Suns and Viswedevas fulfil the afternoon ceremony. He understands the real purport of ceremonies, who knoweth this—verily, he who knoweth this, [understands the real purport of ceremonies].

## THIRD CHAPTER.

### SECTION I.

1. Hari, Om! Verily the sun is the honey of the gods. The heaven is the arched bamboo, [whence hangeth pendant]

the atmosphere [like a] hive: the vapours [floating therein] are the eggs.

2. Of the sun the eastern beams are the eastern honey-cells; the Rig hymns are the manufacturers of honey; [the ceremonies enjoined by] the Rig Veda form the flowers, and the fluids [used in their performance] are nectars. Verily those Rig hymns

3. Reflected on the ceremonies of the Rig Veda. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

4. They flowed and rested around the sun. Verily, thence proceedeth the redness of the sun.

## SECTION II.

1. Now, its southern beams are verily the southern honey-cells; [therein] the Yajur hymns are the honey-makers; [the ceremonies enjoined by] the Yajur Veda form the flowers; and the fluids [used in their performance] are nectars.

2. Verily those Yajur hymns reflected on the [ceremonies enjoined by the] Yajur Veda. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Thence, verily, proceedeth the whiteness of the sun.

## SECTION III.

1. Next, its western beams are verily the western honey-cells; [therein] the Sáma hymns are the honey-makers; [the ceremonies enjoined by] the Sáma Veda form the flowers, and the fluids [used in their performance] are nectars.

2. Verily those Sáma hymns reflected on the [ceremonies enjoined by the] Sáma Veda. From them, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Thence, verily, proceedeth the dark coloured rays of the sun.

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SECTION IV.

1. Now, the northern rays are verily the northern honey-cells; [therein] the Atharva Añgirasa hymns are the honey-makers; [the ceremonies enjoined by] the Itihása and the Puráṇa* form the flowers, and the fluids [used in their performance] are nectars.

2. They, the Atharva Angirasa, reflected on the Itihása and the Puráṇa. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Thence verily proceedeth the very dark rays of the sun.

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SECTION V.

1. Next, the upward rays are verily the upper honey-cells; there the secret ordinances are the honey-makers; Brahma† is the flower, and its fluids are nectars.

2. They, the secret ordinances, reflected on Brahma. From it, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Verily thence proceedeth the delusive opalescence in the centre of the sun.‡

4. They, the different rays of the sun, are the essences of essences; the Vedas are the essences, and thereof are they

* This would indicate the existence of some Itihása and Puráṇa, long anterior to the time when the extant compositions of those names were first compiled. We are, however, notwithstanding our veneration for those illustrious authors, as yet great sceptics to the dicta of Wilson and Burnouf who assign only 800 years to the oldest Puráṇa, making the rest vary from three to five centuries.

† By Brahma Praṇava or Om is meant; says Sañkara.

‡ We are doubtful if "delusive opalescence" be a right rendering of "क्षोभणा."

the essences;—they are the nectars of nectars: the Vedas are nectars, and thereof are they the nectars.

## Section VI.

1. Thereof the first named nectar is enjoyed by the Vashus with Agni at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are quieted by the sight of those rays,* they are excited thereby.†

3. He, who thus knoweth the nectar, becoming one of the Vashus, and reflecting on the nectar with Agni before him, enjoyeth content. He is quieted by those rays; he is excited thereby.

4. He obtaineth the entire dominion of the Vashus which extends from the rising of the sun [in the east] to its setting [in the west].

## Section VII.

1. Now, the second mentioned nectar is enjoyed by the Rudras, with Indra at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are soothed by that appearance [of the sun], and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the Rudras and reflecting on the same with Indra before him, enjoyeth content. That appearance, doth pacify him, and thereby is he excited.

4. He obtaineth the dominion of the Rudras, which extends from the rising of the sun in the south to its setting in the north,—a period double that within which it riseth in the east and setteth in the west.

* When the season of enjoyment is passed.

† When the season of enjoyment returneth.

## Section VIII.

1. Now, the third nectar is enjoyed by the Ádityas, with Varuṇa at their head. Verily the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are soothed by that appearance of the sun, and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the Ádityas, with Varuna before him, enjoyeth content. That appearance of the sun doth sooth him, and thereby is he excited.

4. He obtaineth the entire dominion of the Ádityas, which extends from the rising of the sun behind to its setting before, —a period double that within which it riseth in the south and sets in the north.

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## Section IX.

1. Now, the fourth nectar is enjoyed by the Maruts with Soma at their head. Verily, the Devas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are verily soothed by that appearance of the sun, and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the Maruts, and reflecting on that nectar with Soma before him, enjoyeth content. He is soothed by that appearance of the sun, and by it is he excited.

4. He obtaineth the entire dominion of the Maruts, which extends from the rising of the sun in the north to its setting in the south,—a period double that within which it riseth behind and setteth before.

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## Section X.

1. Now, the fifth nectar is enjoyed by the Sádhyas with Brahma [Om] at their head. Verily the Devas neither eat

nor drink [of the same], they [only] gratify themselves by its sight.

2. They are verily soothed by that appearance of the sun, and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the Sádhyas and reflecting on that nectar with Brahma before him, enjoyeth content. Verily he is soothed by that appearance [of the sun], and by it is he excited.

4. He obtaineth the entire dominion of the Sádhyas which extend from the rising of the sun above to its setting below, —a period double that in which he riseth in the north and setteth in the south.

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## Section XI.

1. Next, beyond that, appearing above, He neither riseth nor setteth, but remaineth alone in the centre. Thereof is the verse :

2. "No ; of a truth there is neither rising nor setting. [Bear ye witness] O Gods, that I may say nothing contradictory of that truthful Brahma !"

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4. * * *. The duration of the sun in the different spheres (as described here) is apparently opposed to the doctrine of the Puráṇas. The followers of those records maintain that the periods of the sun's rising and setting in the four different spheres of Indra, Yama, Varuṇa and Soma are equal, the extent of the orbit of the sun above the Mánasottara mountain and around the mount Meru being equal. The discrepancy however has been explained by sages. Each of the different spheres (as set forth) is destroyed at a period double that of its preceding one. The rising of the sun means the time during which it remains visible to the residents of any one of those spheres, and the setting is when it is invisible, there being actually no rising or setting of that luminary. In the absence of inhabitants in those spheres there will be no sunrise or sunset there, though the sun may become visible therefrom.

3. For him there is neither rising nor setting of the sun—for him there is one eternal day,—who possesseth this knowledge of Brahma.

4. Verily that knowledge was explained by Brahmá to Prajápati, and by Prajápati to Manu, and by Manu to his descendants. This knowledge of Brahma was explained to one of the descendants Uddálaka A'ruṇa, an eldest son, by his father.

5. This knowledge of Brahma should verily be explained by a father to his eldest son or to a worthy disciple;

6. But to none else. Were one to give this sea-girt sphere with all its treasures to the instructor, [in exchange of this knowledge] the latter would still be greater—greater by far [in value than the sphere.]

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## Section XII.

1. Verily all this creation is Gáyatrí. Speech is Gáyatrí; by speech is all this creation recited and preserved.

2. That Gáyatrí is verily this earth. And on this earth are all creatures sustained; that they exceed not.

3. That which is the earth is likewise the body of the animated creation. In that body are the animal functions sustained; that they exceed not.

4. That which is the body is likewise the heart which is within it. In it are the animal functions sustained; that they exceed not.

5. That Gáyatrí is verily composed of four feet, and possesseth six characteristics. Regarding it has this verse been recited:

6. "They [the creations] constitute the glories of the Gáyatrí; to which is the soul [Purusha*] superior. He has the creation for his first foot, and his own immortal self† constitutes the other three."

* That which pervades all पुरणात् or abides in the heart—पुरीशयनात् ।

† The word is *divi*, (lit. glorious,) which in modern dictionaries is explained as heaven. S'aṅkara explains it as above.

7. That Brahma, [i. e. the being indicated in the Gáyatrí] is verily the space which* surroundeth mankind. That which surroundeth mankind is of a truth the space which existeth within mankind.

8. That which existeth within mankind is of a truth the space which existed within the heart. It is omnipresent and eternal. He who knoweth this attains eternal and all-sufficient treasures.

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## SECTION XIII.

1. For that [space which is] within the heart there are five gates to heaven. Thereof the eastern gate is breath [práṇa]; which is vision and that is Áditya [the sun]. That [Práṇa] is to be adored as the consumer of aliment and all glorious. Glorious and an [able] consumer of aliment doth he become who knoweth it thus.

2. Next, the southern aperture is Vyána, which is audition, and that is the Moon. Believing it to be prosperity and fame let it be worshipped. He who knoweth it so, attaineth celebrity and prosperity.

3. Next, the western aperture is Apána, it is speech, which is fire [Agni]. Believing it to be Vèdic glory and aliment let it be worshipped. He who knoweth it so, attaineth plenty and Vedic glory.

4. Next, that which is the northern aperture, is Samána, which is the mind, which is cloud. Believing it to be reputation and beauty, let it be worshipped. He who knoweth it so, attaineth reputation and beauty.

5. Next, that which is the upper aperture, is Udána; which is the wind, which is the sky. Believing it to be strength and

* The word in the original is *ákása* आकाश. In common acceptation it means the sky, but the interpretation of S'aṅkara, gives an idea as if it meant space. The difficulty of rendering the term appositely gives a purile air to the text.

glory let it be worshipped. He who knoweth it so, becomes glorious and mighty.

6. These five venerable* beings are the door-keepers of heaven. Heroes are born in his family who knoweth these five venerable beings to be the door-keepers of heaven; he obtaineth heaven [for his reward] who knows these five venerable beings to be the door-keepers of heaven.

7. That which shines glorious above yonder heaven, above this world and above all others large or small, is the same as that which shines within mankind. It is tangible [to all].†

8. For its warmth is felt in this body by touch.

It is audible, for when the ears are closed, it is heard like the roar of a flaming fire, or that of a rolling car, or a bellowing ox. That tangible and audible glory is to be adored. He who knoweth—verily he who knoweth—this, becomes renowned and of handsome appearance.

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## SECTION XIV.

1. All this verily is Brahma, for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controuled mind should it be adored. Man is a creature of reflection, whatever he reflects upon in this life, he becomes the same hereafter; therefore should he reflect [upon Brahma.]

2. [Saying] "that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [*ákása,*] which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body,

* Lit. Relating to Brahma.

† Lit. दृष्टि: ocular proof. The commentator explains that the word may be used with reference to touch as an organ of perception.

3. "Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]

4. "That which performeth all things, and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respecteth any body, is the soul within me; it is Brahma; I shall obtain it after my transition from this world." He who believeth this, and hath no hesitation, will verily obtain the fruit of his reflection; so said S'ándilya—[the sage] S'ándilya.

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## SECTION*XV.

1. Of that sheathe [the Soul] the sky is the ventricle and the earth is the root; it never decayeth; the quarters of the universe are its corners, and the heaven is its upper aperture; it is the receptacle of wealth, and upon it is the universe supported.

2. Its eastern quarter is called Juhú, its southern quarter Sahamáná, its western quarter Rájñí, and its northern quarter Subhutá; the winds of those quarters are their offspring. He who [wishing for long life for his children] knows the winds to be the offspring of the quarters, hath never to weep for his children. "I know the winds to be the offspring of the quarters, therefore have I had never to weep for my children.

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2. The performers of sacrifice offer their oblations [juhoti] facing the east, therefore is that quarter called Juhu; the vicious suffer [sahanté] the fruit of their actions in the abode of Yama in the south, therefore is that quarter called Sahamána; the west is called Rájñí, because it is the empire of king, [Rájá] Varuna, or because, at twilight it becomes red [rága]. Wealthy beings [bhutimat], such as Ishara, Kuvera, &c., reside in the north, hence it is called Subhutá.

3. "Together with such and such and such, I take asylum of that undying sheathe ; with such and such and such I seek shelter of life [Práṇa] ; with such and such and such I seek shelter of this earth [Bhuh] ; with such and such and such I seek shelter of the sky [Bhuvah] ; with such and such and such I seek shelter of heaven [Sva].

4. "By [the words] 'I seek shelter of Práṇa' [life], I have said that I take asylum of the universal existence.

5. "By what I have said by [the words] 'I seek shelter of Bhuh,' I mean that I take shelter of the earth, I take shelter of the sky, I take shelter of heaven.

6. "By what I have said by [the words] 'I take shelter of Bhuvah,' I mean I seek shelter of Agṇi [fire], I seek shelter of Váyu [wind], I seek shelter of Áditya [the sun.]

7. "By what I have said by [the words] 'I take shelter of Sva,' I mean—I mean, I take shelter of the Rig Veda, I take shelter of the Yajur Veda, I take shelter of the Sáma Veda."

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## Section XVI.

1. Verily man is Yajna [sacrifice]. The [first] twenty-four years of his life constitute the morning ritual [Prátah-savana]. The Gáyatrí includes 24 letters, and it is the Gáyatrí through which the morning ritual is performed. The Vasus are the presiding deities of dawn, and in man the vital airs verily represent the Vasus, for they preserve [vásayanti] all.

2. At this age should any disease afflict him, he should say, "O vital Vasus, this is the season of my morning ritual, connect it with the mid-day sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Vasus." Thus he escapes from disease, and verily becomes exempt from affliction.

3. [The] next, [period] to the forty-fourth year of his life constitutes the mid-day ritual. The Tristupa includes forty-four letters, and it is through the Tristupa that the mid-day

sacrifice is performed. The Rudras are its presiding deities. In man the vital airs are the Rudras, for they cause weeping,* [Rodayanti.]

4. At this age should any disease afflict him, he should say, "O vital Rudras, this is the season of my mid-day ritual, connect it with the afternoon sacrifices, that I, who am sacrifice [itself], may not be lost to the vital Rudras." Thus he escapes from disease and becomes exempt from affliction.

5. [The] next [period] to the eighty-fourth year of his life constitutes the afternoon ritual. The Jagatí [metre] includes eighty-four letters, and it is through the Jagati that the afternoon ceremony is performed. The A'dityas are its presiding deities. In man the vital airs are the A'dityas, for they receive [ádadati] all things.

6. At this age should he be afflicted by any disease, he should say, "O vital A'dityas, this is the season of my afternoon ritual, connect it with the full term of my life, that I, who am sacrifice [itself,] may not be lost to the vital A'dityas." Thus he escapes from disease and becomes exempt from affliction.

7. Verily knowing this Mahidása, son of Itará, said, "O! why dost thou afflict me, for I shall not be destroyed by thee." He lived for one hundred and sixteen years. Verily he will live for one hundred and sixteen years who knoweth this.

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## Section XVII.

1. His [of the individual typical of sacrifice] hunger, thirst, and want of pleasure constitute the pain which attends the performance of ceremonies.

2. Whatever he eateth, whatever he drinketh, and whatever he enjoyeth, become unto him [like the reward which is available on the day of the] Upashad.†

* Human animosity being one of the chief causes of weeping.—S'ankara.

† The day when the performers of a sacrifice are entitled to a drink of milk.

3. Whatever he laugheth, whatever he eateth, and whatever he enjoyeth, become to him like unto [the] praises [of the Rig and the Yajur Veda.]

4. His penance, charity, sincerity, unenviousness and truthfulness constitute his reward [Dakshiṇá.]

5. Therefore is it said, [both at the birth of a child and at the expression of the juice of the moon plant, in reply to the query] "Has she given birth?" "Yes, she has." His [of the being typical of ceremony] avabhritha [death] is the termination, so is the termination of the sacrifice called avabhritha.

6. Ghora, son of Angirá, having explained this [subject] to Krishṇa, son of Devakí, said; "He [who knoweth this] should, at the time of his death, repeat these three [Yajur Vedic mantras]: "O! thou* art undecaying! Thou art unchanging! Thou art the true essence of life!" Hearing this he lost all desire for other knowledge. About it there are these two Rig Vedic stanzas:

7. "Sages, behold the glory of the first cause [as enveloping all like the day, and shedding radiance from the heaven above."†] "Having beheld that exquisite light, high above all darkness, and having beheld it also in our own hearts, we attain to that god of gods and noblest of all lights the sun—— the noblest of all lights."

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SECTION XVIII.

1. The mind should be adored as Brahma; this is intellectual [worship]. Next as relating to gods; the sky should be adored as Brahma. These are the two—intellectual and theological—forms of worship that have been ordained [by sages.]

2. That [Brahma] hath four feet. Speech is one of its feet, life is one of its feet, vision is one of its feet, and audition is one of its feet. Thus much for the intellectual; next the theologi-

* Addressing his soul as identified with the sun.

† The words within the brackets are not quoted in the Sanskrita text.

cal: fire [Agni] is one of its feet, wind [Váyu] is one of its feet, sun [Áditya] is one of its feet, the quarters [Disah] are one of its feet. Thus the two—intellectual and theological—forms of worship have been ordained.

3. Speech is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Agni. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

4. Breath is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Váyu. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

5. Vision is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Áditya. Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

6. Audition is verily one of the four feet of Brahma. It radiates heat and light through the effulgence of the quarters of the earth (Dig.) Heat and light radiate from his works, from his fame and from his Vedic glory, who knoweth it thus.

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3. [After explaining the meaning as above given Sáñkara adds] the consumption of inflamable articles, such as oil, or ghee, gives life and vigour to the organs of speech, hence it is said through Agni speech receives its light and heat.

As a cow or a like quadruped moves on to where it wisheth on its four feet, so doth mind [here represented as Brahma] attain to its objects through the aid of speech, breath, vision and audition, hence the simile. Further, the feet of a quadruped are placed under its body, so are fire (Agni,) air, (Váyu,) the sun [Surya] and the quarters placed under the sky, and thence the comparison.

### Section XIX.

1. The sun is described as Brahma;—its description. Verily at first all this was non-existent; that non-existence became existent; it developed,—it became an egg: it remained [quiet] for a period of one year; it burst into two; thence were formed two halves of gold and silver.

2. Thereof the argentine half is the earth, and the golden half the heaven. The inner thick membrane [of the egg] became mountains, and the thin one cloudy fog; the blood-vessels became rivers, and the fluid became the ocean; and, lastly, what was born therefrom is the sun, A'ditya.

3. On its birth arose loud shouts [or shouts of ulu-ulu] as well as all living beings and their desires. Hence on the rising and re-rising [day after day] of the sun arise shouts of ulu-ulu as well as all living beings and their desires.

4. He [attaineth the glory of the sun] who, knowing this, adores the sun as Brahma, and grateful shouts soon arise in his behalf and contribute to his gratification,—verily they contribute to his gratification.

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1. Having described the sun as a foot of Brahma, the S'ruti now proceeds to describe it as Brahma, with the words: "the sun is described as Brahma." "Its description," is to be narrated for its eulogium. "Non-existent,"* i. e. this earth before its developement† was of unmanifest name and form, and not actually non-existent, for [on the authority of the S'ruti,] "How can existence proceed from non-existence?" such deduction would be inadmissible. But it being distinctly laid down here that it was "non existent," may it not be optional [with us to explain it one way or the other?] No. Option applies to actions and not to facts. How [can you] then here [use the word] non existent? As I have already explained, being of unmanifest name and form, it is very like non-existent, though not

* असत् asat, unreal, untrue, not being, from *sat*, true, being, with the negative prefix *a* अ.

† Lit. "Utpatti," birth, creation.

## FOURTH CHAPTER.

### SECTION I.

1. Om! Of a truth there lived Jánas'ruti grandson of the son of Janas'ruti, the charitably disposed, the giver of large gifts, and the preparer of much food. He built houses every where that [people] from all sides might come and feast [therein].

2. [Over his house] at night passed some geese,* the hindermost of which addressing the foremost, said: "Lo! Lo! Bhalláksha, Bhalláksha, [short-sighted] the glory of Jánas'ruti grandson of the son of Janas'ruti, is as wide-spreading as the heaven. Have nothing to do with him, so that his glory may not destroy thee."

3. To it said the other: "Who is he whom you compare with Rakvya of the car?" "And who is this Rakvya of the car," enquired the first.

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actually so. The expression एव (verily "applies to the existence") (i. e. to the verb) and does not verify the non-existence.

How [then this misuse of the term? It is no misuse.] We see the word *sat* is freely used to indicate the manifestation of the name and form of an object, and that manifestation being generally dependant upon the sun, in the absence of which the earth is enveloped in deep darkness and not visible, the expression is appropriate.

Note to Verse 5 Section XII. Chap. III. Speech, being, earth, body, heart and life, are the six characteristics of Gáyatrí. Or because each of its feet has six letters.

* Hansa. This word in common acceptation means a goose, but the vehicle of Brahmá, likewise called a Hansa, is generally represented of the form of a flamingo. According to the Puránas the Mánasarovara lake is a favourite resort of Hansas which in modern Tibetan or rather in the language of the people of the Hun désa is the specific name of the flamingo. We may add that while geese are very scarce, flamingoes are seen in large flocks, in the vicinity of Mánasarovara lake.

4. [The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

5. Janas'ruti great-grandson of Jánas'ruti listened to this. [In the morning] rising [from his bed while being eulogized by his bards] he thus addressed his herald: "O child, do you address me as if I were the Rakvya of the car? [I am not deserving of such praise.] O child, do you of a truth go and speak unto Rakvya of the car [that I long to see him]." [Of him enquired the bard:] "and who is this Rakvya of the car?"

6. [The latter replied] "I allude to such a being to whom the fruit of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

7. The bard searched for him, and returning said, "I have found him not." Unto him, said [Jánas'ruti], "Do ye go and look for him where the knowers of Brahma are to be met with."*

8. He proceeded, and by one sitting beside a car and scratching his itches, sat down and said, "Art thou, O lord, Rakvya of the car?" "Yes, I am," said the other. "Now I know," [thought] the bard and retired.

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## Section II.

1. Upon this Jánas'ruti the great-grandson of Janas'ruti, taking with him six hundred head of cattle, a necklace and a

* In lonely places near rivers and pools, in mountains and groves. S'ANKARA.

chariot yoked with a pair of mules, repaired to him, and then thus addressed, "O Rakvya, here [is a present] of six hundred head of cattle, a necklace, and a chariot yoked with a pair of mules, [accept them, and deign], O Lord, to impart to me instruction on that deity whom thou adorest."

2. Unto him said the other, "Let these head of cattle and necklace and chariot remain with thee, O Sudra." Hereupon, Jánas'ruti, great-grandson of Janasruti, taking a thousand head of cattle, a necklace, a chariot yoked with a pair of mules and his daughter, again returned to him.

3. And said, "O Rakvya, this [herd of a] thousand cows, this necklace, this chariot yoked with a pair of mules, this damsel, and this village in which thou dwellest [I beg to offer to thee: accept them and deign] to impart to me instruction."

4. Knowing her, [the damsel,] to be the cause of his imparting instruction, he [Rakvya] said; "Hast thou brought her [for me], O Sudra? she will be the cause of my conversing with thee." Hence are these villages in this country of great virtue [mahábrisha] where he lived, called Rakvyapurna. Unto him explained he, [the nature of the deity he adored].

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2. * * * He [Jánas'ruti] was a king, having a herald, as we learn [from the passage]: "He addressed to a herald," also from the fact of his repairing to a Bráhmaṇa for instruction, which would be inconsistent in a Sudra; how then did such an inapplicable expression as "O Sudra" proceed from Rakvya? Sages have explained it thus. From the speech of the geese he was assailed by grief [súka] hence Sudra; or because hearing [srutvá] of Rakvya's praise he ran [dravati] and therefore Sudra; and the sage in order to show his omniscience used the expression "O Sudra;" or it might be, because instead of trying to obtain knowledge by serving his tutor, he like a Sudra proceeded to gain instruction by paying for the same, and therefore is called a Sudra, although he was not of that caste. Others say, that annoyed with his small offer the sage rebuked him with the term Sudra.

SECTION III.

1. The air [Váyu] is verily the ultimatum [sambarga] of all. When a fire goes out, of a truth it merges into air [váyu.] When the sun doth disappear it verily mergeth into air, so doth the moon when it setteth.

2. When waters dry they vanish in air; the air verily consumeth all. Thus much relating to celestial objects.

3. Next as relating to self. Life is verily the ultimatum of all. When man sleepeth, speech mergeth into life, so doth vision merge into life, audition merge into life, and mind merge into life.—Life verily consumeth all.

4. These are verily the two ultimata [sambarga;] Váyu among the celestial objects and life among the animal functions.

5. [Once] while S'aunaka of the race of Kapi, and Abhipratárin son of Kaksha-sena, were being served at their meals, a Brahmachárin sought alms of them. Unto him they gave nothing.*

6. He said, "He [the Prajápati] who swalloweth the venerable four,† and is the protector of the earth, O descendant of Kapi, is not seen by mortals. O Abhipratárin, he exists in various forms. For him is food prepared, and him have you denied."‡

7. Saunaka descendant of Kápi reflected within himself and returned [for answer]: "Life is the author of the gods and of the creation. His teeth are immutable; he is a great consumer; he is not unintelligent; his greatness is said to be extreme; none can consume him, and he consumeth all food. We, O Brahmachárin, adore such a Brahma." [Then turning to his servant, said] "Give him some alms."

8. [The servant] gave him [some]. These five and five [the two ultimata] make ten and they are a krita, [complete number.]

* In order to see what may follow, adds S'ankara.

† Agni [fire], Surya [sun], Chandra [moon], and Apa [water].

‡ This verse may be translated interrogatively and begin with: "who is he who swalloweth," &c.

Therefore the aliment in all the different quarters being ten, is a krita. It [the complete number] is Virát, the consumer of food. Through it, all this becomes visible. Unto him who knoweth—verily unto him who knoweth—this, all this [world] becomes visible, and he becomes a [great] consumer of food.

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## Section IV.

1. Satyákáma Jábála, enquired of his mother Jabálá; "I long to abide [by a tutor] as a Brahmachárin; of what gotra am I?"

2. She said unto him, "I know not, child, of what gotra you are. During my youth when I got thee I was engaged in attending on many [guests who frequented the house of my husband and had no opportunity of making any enquiry on the subject,] I know not of what gotra you are, Jabálá is my name and Satyakáma thine; say, therefore, of thyself, Satyakáma son of Jabálá [when any body enquireth of thee]."

3. He repaired to Haridrumata of the Gautama gotra and said, "I approach your venerable self to abide by your worship as a Brahmachárin."

4. Of him enquired he [the tutor;] "Of what gotra are you, my good boy?" He replied; "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are; Jabálá is my name and Satyakáma thine:' 'I am that Satyakáma son of Jabálá.'"

5. Unto him said the other, "None but a Bráhman can say so. You have not departed from the truth, and I shall invest you [with the bráhmanical rites.] Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thou-

sand." Thus he passed many years, until the cattle had multiplied to a thousand.

## SECTION V.

1. A Bull said unto him, "O Satyakáma!" He replied, "Sir." the Bull said, "We have now come to a thousand; do you take us back to your tutor.

2. "I will relate to you,* something regarding Brahma." "Relate it to me, Sir, [if you please.]" It said unto him; "the eastern quarter is a portion, the western quarter is a portion, the southern quarter is a portion, the northern quarter is a portion; these are the four portions, of a fourth foot of Brahma. It is called *Prakásaván.* [renowned.]

3. "He becomes renowned in this world, who knowing thus adoreth the four membered foot of Brahma as the renowned. He overcomes all renowned regions, who knowing thus adoreth the four membered foot of Brahma as the renowned.

## SECTION VI.

1. "Agni will explain to you [the nature of] the next foot of Brahma." On the morrow he [the cowherd] turned towards his tutor with the cattle. When night arrived he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it facing the east.†

2. Unto him said Agni, "O Satyakáma!" "Lord:" responded the other.

3. "Child, I will explain to you a foot of Brahma." "Explain it, Sir, if you please." Unto him said the other, "the earth is a part, the sky is a part, the heaven is a part, the ocean is a part;—these four parts, O child, constitute the foot of Brahma called the endless, [Anantaván.]

* Lit. a fourth—पाद.

† And reflecting on the advice of the bull, adds the Commentator.

4. "He becomes endless* even in this world, who knowing this adores the four membered foot of Brahma as the endless; he conquers the regions of the immortals, who knowing this adores the four-membered foot of Brahma as the endless.

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## SECTION VII.

1. "The sun will explain to you the nature of the next foot of Brahmá." On the morrow he started again towards the house of his tutor, and when night approached he lighted a fire, folded the cattle, placed fuel on the fire and sat behind it, facing the east.

2. The sun approaching him said, "O Satyakáma!" "Lord," responded the other.

3. "I will relate to thee a foot of Brahma;" said he. "Relate, O Lord," said the second. [Unto him, said the first,] the fire [Agni] is a part, the sun [Surya] is a part, the moon [Chandra] is a part, the lightning is a part;—these four parts, O child, constitute the foot of Brahma called the radiant.

4. "He becomes radiant in this world, who knowing this adores the four membered foot of Brahma as the radiant,—he overcomes the region of the radiant,† who knowing this adores the four membered foot of Brahma as the radiant.

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## SECTION VIII.

1. "The Madgu [wind] will explain to you the nature of the next foot of Brahma." On the morrow he started again towards the house of his tutor, and when night approached, he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it, facing the east.

2. The wind approaching him said, "O Satyakáma!" "Lord," responded the other.

* i e. His race never becomes extinct. A'NANDA GIRI. † Gods.

3. "I will explain to thee, O child, a foot of Brahma," said the first. "Relate, O lord," returned he. Unto him said the first: "Life is a part, the eyes are a part, the ears are a part, the mind is a part;—these four parts constitute the foot of Brahma called the Spacious [A'yatanaván].

4. "He becomes the receptacle of many, in this world, who, knowing this, adores the four-membered foot of Brahma as the Spacious; he attains to the region of the Spacious who, knowing this, adores the four-membered foot of Brahma as the Spacious."

## Section IX.

1. He reached the house of his tutor. Unto him said the tutor: "O Satyakáma." "Lord," responded he.

2. "Child! you speak as if you knew Brahma; who has given thee instruction?" "Other than man," said he, and added: "Instruct me as I wish to hear of it from you.

3. "I have heard from sages like unto yourself that knowledge got from tutors is most excellent." Accordingly he related every thing [as narrated above] omitting nothing,—verily omitting nothing.

## Section X.

1. Of a truth Upakosalá, son of Kamala, (Kámaláyana) abided by Satyakáma, son of Jabálá, as a Brahmachárin, and for twelve years carefully attended his household fires. The tutor granted leave to his other pupils to return home, but refused that indulgence to him.

2. To the tutor said his wife: "This exhausted Brahmachárin has successfully attended the household fires; let not the fires upbraid thee; explain to him [what he wants.]" He [the tutor], without [condescending to grant the] explanation, went out on his pilgrimage.

3. The disciple fell ill and abstained from food. Unto him said the wife of the tutor: "Brahmachárin, take food; why abstain from sustenance?" He replied: "Many and variously disposed are my desires; I am full of diseases and shall take no food."

4. Next, verily, the fires said: "This exhausted Brahmachârin has carefully attended us, we will explain unto him [what he wants]," and then continued:

5. "Life [práṇa] is Brahma, Ka is Brahma and Kha is Brahma." He replied: "I know the Práṇa to be Brahma, but know not Ka nor Kha." They said: "Verily, that which is Ka is Kha, and that which is Kha is Ka." They spoke, of a truth, of life and the sky.

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5. * * * * That [happiness] which has been indicated by ka is likewise kha, the sky. As the epithet blueish added to red alters the original signification of the latter term, so ka (happiness) qualified as above becomes distinct from that which proceeds from the attainment of sensual objects by the organs of sense. The sky to which we allude by the term kha is the happiness indicated by the term ka. Thus the kha [sky] qualified by happiness becomes distinct from the elemental inanimate object indicated by kha, on the logic of the aforesaid blueish red. The meaning is "a happiness depending on the sky, and not a worldly one; and a sky which is the receptacle of happiness, but not the element so called." But if you wish to qualify sky by happiness and make the latter the adjective [allowing the clause to stand thus:] "That which is happiness [ka] is the sky" you make the rest of the passage redundant, or if you take the latter clause: "That which is the sky [kha] is happiness," the first becomes unnecessary? Why this argument, when I have already explained that the object is to exclude both terrestrial happiness and the material sky? By qualifying the sky by happiness are not both the primitive objects excluded by virtue of their meaning? True. But by qualifying the sky by happiness only the former—and not also the happiness qualified by the epithet sky—becomes the object of meditation, as the effect of an adjective relating to its substantive ceaseth with qualifying the same. Hence it is necessary to qualify the happiness by the sky to indicate that that likewise is an object of meditation.

### Section XI.

1. Next, Gárhapatya (the household fire) instructed him, [saying]: "Earth, fire, aliment and the sun [constitute my body]. Thereof the being who is seen in the sun, is I,—verily I am he.

2. "He destroyeth sin who, knowing this, adoreth him; he attaineth the region [of Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race wasteth not. We support him in this and other regions who, knowing this, adoreth him [the household fire."]

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### Setion XII.

1. Next, Annáháryyapachana [fire] instructed him, [saying]: "Water, the quarters of the globe, the stars and the moon [constitute my body]. Thereof the being who is seen in the moon is I,—verily I am he.

2. "He destroyeth sin, who knowing this adoreth him; he attaineth the region [of that fire], enjoyeth the full limit of existence, passeth his life in glory, and his race wasteth not. We support him in this and other regions who, knowing this, adoreth him [the Annáháryyapachana fire.]"

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### Section XIII.

1. Next Áhavaṇiya [fire] instructed him [saying]: "The life, the sky, the heaven and lightning [constitute my body]. Thereof the being who is seen in lightning is I,—verily I am he.

2. "He destroyeth sin who, knowing this, adoreth him; he attaineth the region [of that Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race wasteth not. We support him in this and other regions who, knowing this, adoreth him [the Áhavaṇiya fire."]

## SECTION XIV.

1. They [the different fires together] said: "Child Upakosala, [we have now explained] to you the knowledge relating to ourselves and to the soul. Your tutor will explain to you the fruit of that knowledge." [At this time] the tutor returned [from his pilgrimage] and addressed his pupil, [saying]: "O Upakosala!"

2. "Sir," returned he. "Child, your appearance shines like that of the knowers of Brahma: who has given thee instruction?" "He replied: [as if to make a secret] "Who will instruct me, Sir?" And then pointing to the fires said [of them]: "These verily that are thus, were otherwise." "Did they, child, speak unto you?" inquired the tutor.

3. "Even so," responded the pupil. [The tutor said]: "Child, they have spoken to you about regions, I too will speak to you about them; as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them." "Relate it then unto me, Sir," said [the pupil] unto him.

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## SECTION XV.

1. "That being who is seen within the eyes, is verily the soul," said [the tutor.] "He is deathless and fearless; he is Brahma; should any ghee or water drop on him, that passeth away.

2. "He is called Sañyadváma; all adorable objects [váma] merge into him; all adorable objects merge into him who knoweth this.

3. "Oh! he is verily the great Receptacle, for all adorable objects merge into him; all adorable objects merge into him who knowetk this.

4. "It is verily Refulgent [Bhámani], for it shines every where.* He becomes refulgent every where* who knoweth this.

* Lit. in all regions.

5. "Now, whether any funeral service be performed with reference to him [the knower of the Refulgent] or not, still after death he obtaineth the regents of the sun-beams [Archi]; thence he passeth to the regents of day, [Aha,] thence to the regents of the light fortnight, thence to those of the six months during which the sun moves to the north of the equator, thence to those of the year, thence to the sun, thence to the moon, and thence to the regents of lightning; whence an unearthly being

6. "Takes such knowers to [the region of] Brahma. This is the way to gods [Deva patha];—this the way to Brahma [Brahma patha.] Those who betake to this path return not—verily return not—to this mortal sphere."*

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## Section XVI.

1. Verily that which bloweth, is sacrifice [Yajna,] for blowing it purifieth all this. Because blowing it purifieth, hence is it Yajna, of which mind and speech are the two paths.

2. Of the two paths the first is purified by Brahmá† through

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6. * * * "He takes away such knowers to the Brahma" in the Satyaloka [the region of truth], as is evident from the allusion to the goer, the place to go, and the conductor. In the attainment of the true Brahma, such expressions would be inapplicable; in that case, "becoming Brahma he attained Brahma," would be the most appropriate expression.‡

* Lit. Region of the descendants of Manu.

† Sacrifices with the juice of the moon plant are performed by four officiating priests; of these the first is called Brahmá, and his office is to superintend the performance and to instruct the other priests in their respective duties. The second, Hotá, pours the oblations on the fire; the third, Adharyyu, repeats the Yajur Vedic mantras, and the fourth, Udgátá, singeth the Sáma hymns.

‡ The drift of the argument is that in the attainment of the all-pervading truthful Brahma, no translation to a higher sphere or the reliance on any particular guide or path is necessary, the attainment being immediate and independent of all secondary means.

his mind. The second is purified by the Hotá, the Adharyyu and the Udgátá through speech. In such cases where a Brahmá, after commencing the morning ritual, but before the recitation of the closing verses of the Rig, speaketh,

3. The last of the two paths may be purified, but the former is defiled, and the sacrifice goes wrong as the man of one leg or a one-wheeled car goeth astray. On the failure of the sacrifice, the institutor faileth, and by the performance of that ceremony becomes sinful.

4. Next, where, after the commencement of the morning ritual, but before the recitation of the closing Rig verses, the Brahmá speaketh not, [the performers of the ceremony] purify both the paths, and none is defiled;

5. And as a man walking on two legs or a car mounted on two wheels standeth firm, so doth such sacrifice stand firm; in the confirmation of the sacrifice, the institutor standeth firm, and the performers of the ceremony become great.

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## SECTION XVII.

1. Prajápati reflected on regions, and from the reflected extracted their essences, viz. Fire from the earth, Air from the sky, and the Sun from heaven.

2. He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Rig from Agni, the Yajus from Vayu [air,] and the Sáma from the Sun.

3. He reflected on the three-fold knowledge and from the reflected extracted its essences, viz. [the word] Bhu from the Rig, [the word] Bhuvah from the Yajus and [the word] Sva from the Sáma.

4. [In the performance of a ceremony] should any Rig hymn happen to be misused [the performer of that sacrifice] should offer an oblation to the gárhapatya [household] fire, [saying]:

" May this prove acceptable to Bhu !" [Bhuh Shváhá.] [The Rig in that case] by its essence and majesty corrects all the improprieties of the Yajna, as far as they relate to the Rig hymns.

5. Now should any Yajus hymn happen to be misused, [he] should offer an oblation to the Dakshina [Southern] fire, [saying] : "May this prove acceptable to Bhuvah !" [Bhuvah Shváhá.] [The Yajus in that case] by its essence and majesty corrects all the improprieties of the Yajna, as far as they relate to the Yajur hymns.

6. Now, should any Sáma hymn happen to be misused, he should offer an oblation to the Áhavaniya fire [saying] : " May this prove acceptable to Sva." [Svà Shvahá.] [The Sáma in case] by its essence and majesty corrects all the improprieties of the Yajna, as far they relate to the Sáma hymns.

7. As gold is corrected by borax, and silver by gold, and tin by silver, and lead by tin, and iron by lead, and wood by iron or leather,

8. So doth the majesty of these regions, these gods and of these three systems of knowledge, correct the improprieties of the sacrifice. That sacrifice becomes efficacious of which the Brahmá is conscient of all this.

9. That sacrifice slopeth to the north* of which the Brahmá knoweth all this. With reference to the Brahmá who knoweth all this there is this verse [extant] : " Whenever any flaw happeneth in a ceremony [this knowledge of the Brahmá] setteth every thing to right."

10. Such a willing Brahmá is verily the chief priest. Like as warriors are defended by their mares,† so doth such a

* i. e. it prepareth the way to the attainment of knowledge. The way of the jnáni is called *Uttaramárga*, or the "northern passage," and that which slopes towards it necessarily makes that passage easy of acquisition.

† It is a common notion with Oriental warriors that in speed, bottom and courage, mares are superior to horses, and that in the battle field the former exert their utmost, often at the risk of their own lives, for the preservation of their riders. It is on this account that the Mahratta cavalry is invariably supplied with mares.

knowing Brahmá preserve the sacrifice, its institutor, and all the officiating priests. Therefore, of a truth, such knowing Brahmás should perform ceremonies and not those who know not—not those who know not [their duty].

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## FIFTH CHAPTER

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### SECTION I.

1. Om! Verily he becomes the eldest and greatest who knows the Eldest and Greatest (jesṭa-sresṭha.) Life is verily the Eldest and Greatest.

2. He who knows that which is the Envelope [of the world; Basisṭha] becomes the protector of his people. Speech is verily the Envelope.

3. Verily, he becomes firmly placed in this and the next world who knows the Steady [Pratisṭ'ha.] Verily vision is the Steady.

4. He who knows the Sampat [fortune,] obtains whatever is desirable in this or the other world. Audition is verily the Sampat.

5. He who knows the Receptacle [A'yatana] verily becomes the receptacle of his people. The mind is verily the Receptacle.

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2. "Basishṭha" the envelope or cover of this world, from Vása;—or wealthy, from *Basu* wealth. Speech is described as the Envelope, because it comprehends all; or Wealthy because wealth may be earned by it.

3. Vision is the chief agent through which the nature of high and low grounds are ascertained, and therefore it is described as the Steady.

4. Through the ears the Vedas are heard, and through the knowledge thereby acquired, men attain to prosperity, hence is audition called the Sampat.

5. The mind being the receptacle of all our knowledge.

6.* Now, these organs of sense quarrelled about their [respective] superiority, each proclaiming: "I am the chief; I am the chief."

7. They, the organs, repaired to the Patriarch Prajápati and enquired: "Lord, which of us is the chief?" Unto them said he: "Of you, he, whose departure makes the body to appear as worthless, is the chief."

8. Of a truth, Speech departed [from the body]; it returned after a year's absence and said [to the other organs]: "How did ye survive my separation?" "In the same way," replied they, "in which the dumb, without speaking, breathes through [the agency of] his life, seeth by his eyes, heareth by his ears, and reflecteth in his mind." Speech resumed his place.

9. Verily, Vision departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation?" "In the same way," replied they, "in which the blind, without seeing, breathes through [the agency of] his life, speaketh through the organs of speech, heareth by his ears, and reflecteth in his mind." Vision resumed his place.

10. Of a truth, Audition departed [from the body]; it returned after a year's absence and enquired [of the other organs]: "How did ye survive my separation?" "In the same way," replied they, "in which the deaf, without hearing, breathes through [the agency of] his life, speaketh through the organs of speech, seeth by his eyes, and reflecteth in his mind." Audition resumed his place.

11. Of a truth Mind departed [from the body]; it returned after a year's absence and enquired [of the other organs:] "How did ye survive my separation?" "In the same way," replied they, "in which an infant, without possessing the power of reflection, breathes through [the agency] of his life, speaketh through the organs of speech, seeth by his eyes, and heareth by his ears." Mind resumed his place.

12. Next verily did Life attempt to depart; and in the

* There is an error in the numbering of this verse in the Sanskrita text.

very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, did it dislodge all the organs of sense. They approached it and said: "Lord, remain in thy place; thou art the greatest of us all; pray, depart not."

13. Next of a truth Speech said unto it [Life]: "The quality of enveloping all, which belongeth to me, is due to thee." Then did Vision say unto it: "The quality of steadiness, which belongeth to me, is due to thee."

14. Then did Audition say unto it: "The quality of being fortunate, which belongeth to me, is due to thee." Then did Mind say unto it: "the quality of containing all, which belongeth to me, is due to thee."

15. Verily neither speech, nor vision, nor audition, nor mind is worthy of its name. Those functions all belong to life; from life proceedeth all.*

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## Section II.

1. Of a truth it [life] enquired: "What should be my food?" They replied: "whatever is food for beasts and birds† is meet food for thee." Therefore, verily all that is eatable belongeth to life; hence ana [exertion] is its self-evident name. For him who knoweth this, verily there is nothing that is not appropriate food.

2. Of a truth it enquired: "What shall be my raiment?" "Water:" replied they. Hence people at their meals begin and end with water.‡ It [always] obtains its raiment: it never remains naked.§

* S'añkara takes great pains to explain to his readers that the parable of the life and the organs of sense, is intended to illustrate the superiority of life over the other organs, and that in reality there never was any departure or dispute of the kind. We think, he might have spared himself the trouble without the danger of any body being led astray. The similarity of the tale to the story of the belly and the members need scarcely be noted.

† Literally, dogs and vultures

‡ This refers to the formal washing of the mouth at the beginning and at the end of meals prescribed by the Smritis (A'chamana) and does not enjoin any especial drinking or washing, says S'añkara.

§ Freely translated.

3. Satyakáma son of Jabálá, having explained the above to Gos'rutí son of Vyághrapáda, said: "Were you to explain this to the withered stump of a tree, it would shoot forth new leaves and branches."

4. Now, should any body wish for greatness, having observed the usual restrictions on the day of the new moon, he should, on the night of the full moon, husk [the seeds of] all [such] annuals [as are available in or about a town]; beat the same with curds and honey, then pour [a spoonful of] the mixture into the fire in lieu of clarified butter, saying: "May this prove acceptable to the eldest and greatest (Jyéșt'ḥáya S'reșt'ḥáya swaháh);" and preserve in the mixing pot whatever might remain in the oblation spoon.

5. Then offering an oblation to the fire with the mixture in lieu of clarified butter, saying: "May this prove acceptable to Vasist'ha:" (Vasișt'háya swaháh) he should preserve in the mixing pot, whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Pratishț'ḥá," (Pratisț'ḥáya swaháh), he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Sampat," (Sampadéh swaháh) he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Ấyatana," (Ấyatanaya swaháh,) he should preserve in the mixing pot whatever might remain in the oblation spoon.

6. Next, approaching the fire and taking the [the remains of the] mixture in his joined hands, he should slowly repeat: "Thy name is ama! All this abide by him! He is the eldest, the greatest, the king of all, the lord of all! May he make me the eldest and greatest, and bestow on me kingdoms and empires! I shall become every thing!"

7. Then while repeating the verse: "We long for the best

and all-sustaining food of that god, [who is] the prime cause of all, [that we may] quickly meditate on [the soul of] that adorable [being],"* he should take a mouthful at the end of every foot [of the verse] and drink the residue at the end.

8. Then washing the vessel in which the offering was kept which is shaped like a kañsa (a musical instrument) or a chamasa (spoon), he should lie down on a deer skin, or on the ground behind the fire, without speaking and careful so as to avoid dreaming. Should he in such a state dream of women, he may know that his sacrifice has proved fruitful.

9. Hence is the verse: "Whenever in course of the performance of a ceremony the performer with some worldly object in view, dreameth of women he should rest assured from the dream—verily from that dream—that the ceremony has proved fruitful."

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SECTION III.

1. Of a truth, Setaketu A'runeya† repaired to the court [of the king] of Pañchála. Unto him said Praváhaṇa Jaivali:‡ "Boy, has thy father given thee instruction?" "Yes, Sir, he has," replied he.

2. [Jaivali enquired]: "Know ye where men rise to from this earth?" "No, Sir," [replied he]. "Know ye how they return?" "No, Sir," [replied he]. "Know ye where the Deva Yána, and the Pitri Yána divide?" "No, Sir," [replied he].

3. "Know ye why yonder region [where men rise to after death,] does not fill up?" "No, Sir," [replied he]. "Know ye why the fluids of the fifth oblation are called Purusha?" "No, Sir," [I know not, replied he].

* The following are the words of the verse arranged in feet:
"Of that prime cause of all, the sun, [वृणिमहा] we long" (a mouthful).
"We the god's food" (ditto).
"Best and all-sustaining" (ditto).
"Quickly we meditate on the adorable" (the remainder of the mixture).

† A'runeya grandson of Aruni.

‡ The king, son of Jivala, a kshetriya.

4. "How came you then to say that you have got instruction? how can you say he is instructed who knoweth not [what I have enquired]?" He [the boy] returned sorrowfully to his parent and said: "Verily, without giving me instruction, lord, you said that you have.

5. "That wretched king asked me five questions, and I could not answer even one of them." He [the father] said, "I know not the reply to even one of the questions you have put to me; had I known them why should I have refused thee?"

6. He [the father] of the Gautama gotra repaired to the house of the king. On his arrival, the king performed the duties of hospitality. In the morning he [of the Gautama gotra] appeared in the king's court. Unto him said [the king]: "O Gautama, ask for what you think to be the best of all worldly objects." He replied: "Let those worldly objects remain with thee, [I seek them not]: O king, explain unto me what you asked of my son."

7. He [the king] was afflicted; he ordered him, saying: "Remain with me for a time." He [also] said: "Since you have thus enquired, and inasmuch as no Bráhman ever knew it before, hence of all people in the world, the Kshetrias alone

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7. "He," the king, "was afflicted" by the idea how he could impart the sacred knowledge to the Brahman. But knowing that they should not be refused a favour and that he should instruct the applicant in due course, he ordered him to remain by him, and in order to ask pardon for the cause of his refusal and delay by explaining his object, said to him, Although all learning belongs to Brahmans, since you have acknowledged your want of information, by the interrogatory, "Relate unto me" the nature of that knowledge; listen to what I have to say. It is a well-known fact that heretofore Brahmans knew nothing of this subject, nor were they guided by this knowledge; the Kshetria race alone, in this world, are its professors; hitherto it has been preserved among them from generation to generation. I shall relate it now unto you, and henceforward it will remain with the Brahmans.

have the right of imparting instruction on this subject." He further continued :*

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SECTION IV.†

1. "Verily, O Gautama, yonder region is fire; of that fire the sun is the fuel, the light of the sun is its smoke, the days are its flame, the moon is its charcoal, and the stars are its scintilations.

2. "On that fire the Devas offer their faith in oblation; therefrom proceedeth the Soma rájá.‡

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SECTION V.

1. "O Gautama, Parjannya§ is verily fire, the wind is its fuel, the cloud is its smoke, the lightning its flame, the thunderbolt its charcoal, and the rolling of clouds its scintilations.

2. "On that fire the Devas offer the Soma rájá in oblation, and therefrom proceedeth rain.

* Considering that the Brahmans have been the sole repositories of the sacred writings of the Hindus for more than three thousand years, the existence of this verse, so prejudicial to the interest and dignity of the priestly caste, speaks volumes in favour of the authenticity of the Chhándogya Upanishad If any liberty had been taken, it is hard to suppose, that the Brahmans would have spared a verse which ascribes the origin of the most important element of the Vedic theology, its dispensation of a future state, to their rivals the Kshetries. It would seem from it that the religion of the Brahmans once included only the ceremonials and sacrifices of the Veda and omitted its metaphysics ; accordingly we hear in the *mantra Varna* : " the Brahmans represent the One as many Agni, Yama, Mataris'vá, &c."

एकं सत् विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः ।

The subject is of great importance and deserves further enquiry.

† This and the next six sections allegorically describe the concatenation of natural causes which, according to the expounder, produces the creation.

‡ Sañkara explains the Devas to mean the human organs of vision, audition, &c. and the Somarájá the form which performers and institutors of sacrifices assume after death.

§ Parjannya is described, by Sañkara, as the presiding deity of rain and the Puráṇas identify him with Indra.

## Section VI.

1. " O Gautama, the earth is verily fire, the year is its fuel, the sky its smoke, the night its flame, the quarters are its charcoal, and the intermediate quarters its scintilations.

2. " On that fire, the Devas offer the rain in oblation, thence proceedeth aliment.

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## Section VII.

1. " O Gautama, man is verily fire; of that fire speech is the fuel, breath is the smoke, the tongue is the flame, the eyes are charcoal and the ears scintilations.

2. " On that fire, the Devas offer the aliment in oblation, whence proceedeth productive power.

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## Section VIII.

1. " O Gautama, woman is verily fire.

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2. " On that fire the Devas offer their productive power in oblation, thence followeth conception.

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## Section IX.

1. " This [is the reply] to [your query] 'Why is the water of the fifth oblation called Purusha.' The being [thus originated] after lying in the amnion for about ten months takes his birth.

2. " After birth he lives to the end of the alloted period of his life.* On his death and transition to a hereafter,† his sons carry his corpse away for consignment to the fire, whence he came and was born.‡

* *Jávadáyusham.* The period he is destined to live through the effect of his actions in a former life.

† i. e. the place of his reward and punishment.

‡ His birth having proceeded from the aforesaid oblations to the several fires.

## Section X.

1. "Of them [men so created] those who know this [origin of the Purusha] and those who worship God with faith and penance, in a desert, repair after death to [the regent of] light [Archi]; thence to [that of] the day [Aha], thence to [that of] the light half of the moon, thence to [that of] the six months during which the sun has a northern declination [Uttaráyana],

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1. To the query, "Know ye where men rise to from this earth?" an answer is now accorded. "Of them," i. e. of the men inhabiting this region, i. e. householders having the right to study this subject; "those who know this;" i. e. know the relation of the five fires; their birth successively from the several fires, such as the sky, &c. and that they are the type of the fire, and that the five fires constitute their souls. "How do you deduce from the expression: 'Those who know this,' "that the parties should be householders and none else?" Because it is [immediately after] said, that those householders who know this not, and are devoted exclusively to sacrifices, dedications of tanks, &c. and charity, go to the region of the moon by a darksome path, &c. and that those who live in deserts, such as sages and hermits, who discharge their religious duties by faith and penance, like unto those who know this, go by the path of light, &c. (Archi) the only remaining class is the [conscient] householder, and consequently it is to him that the verse alludes."

*    *    *    *    *    *    *

The means of transition and the kind of immortality assigned to the householder conscient *of his relation to the fire, &c.* and to the dwellers of the forest have been declared to be the same. It follows therefore that knowledge with reference to the latter is redundant, and yet the S'ruti is opposed [to such a deduction, for we hear:] "Neither the performers of sacrifice nor the ignorant hermit attain to that [immortality]." (The passage): "He [the Deity] supports not in immortality those who know him not," would also be against it. No, such would not be the case, the object of the expression "immortality" (অমৃতত্ব) [in such phrases] being a temporary existence *lasting only* to the period of the destruction of the earth. Thus say the expounders of the Puránas: "Immortality means, the period to the destruction of the earth." The passages—

2. "Thence to [that of] the year; thence to [that of] the sun; thence to [that of] the moon; and thence to [that of] the

"The performers of ceremony attain not to that:" "He supports not in immortality those who know him not:" apply to extreme or final immortality (आत्यन्तिकमम्टतत्वम्); therefore there is no inconsistency. You cannot say that the passages—"They come not here again:" "They pass not again through this mundane transmigration:" would be opposed to such a deduction; because of the terms, "this mundane," and "to this" [which at once indicate the true meaning]. If there were no return at all, the terms, "This mundane" and "to this" would be useless. Nor can you say that those terms are mere expletives, for the expression "no return" (अनावृत्ति) implies an absolute negation of return, and to apprehend from it any chance of return is absurd; while for the sake of the words "this" and "to this" (इमम् इह) a return somewhere must be assumed.

It is not to be believed that those who rely on the truth of the maxims: "(God is) truth:" "[He is] one without a second:" have any transition by the meridional path, (The path of light aforesaid); since there are a hundred passages [to the effect that such people] "becoming Brahma, obtains Brahma;" "therefore they are become every thing;" "Their animal powers never depart;" "Even here they merge into the Deity." Why not suppose that the meaning of such passages is that at the time of transition from this earth the animal powers depart not from the soul, but go together with it? No; You cannot. Because that would be opposed to the text: "Even here they merge into the Deity." The departure of the soul being evident from the passage: "All the vital airs follow [the soul];" it is not to be suspected that they ever depart from it. May it not be that because the course of the liberated (मोच) is different from that of other people, and it may be doubted whether in his case, the vital airs depart with the soul or not, this passage [definitively] settles [the point by the words] "Therefore they depart not?" We say in reply, that in that case the text: "even here they merge into the Deity" becomes absurd; for taken apart from the vital airs, the soul cannot be said to have any motion or even individuality,* the soul being

* *Jivatva*, nature of a being; the soul as possessed of motion and sensation.

lightning; thence an inhuman being takes them to [the region of] Brahma. This is the way to the gods [*Deva Yána.*]*

3. "Now those villagers who accomplish their religious duties by the performance of sacrifices (ishta), by the dedication of tanks, wells, halting-places, &c. (purta), and by charity

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*formless* and all-pervading. Its association with those airs causes its individuality like sparks from a fire (which owe their individuality to inflammable particles and not to any inherent individuality of their own); consequently you cannot assign to it any individuality or motion when apart from them. Thereof the *S*ruti itself affords sufficient proof.

You cannot assume that a particle of the Universal Soul (lit. *sat* or truth) breaking off from it, becomes the individual soul, and that it again penetrates through that Universal Soul.† Hence the passage, "thereby [by the meridional path or an imaginary foramen on the crown of the head] coming above, he obtains immortality" implies that the transition of those who adore the Brahma as possessed of attributes, takes place through the artery (नाड़ि) called Susumna, and that their immortality is only comparative and not absolute, "In that (region) there is a city unassailable by all others:" "There is an exhilarating ricy lake,"—and such like passages being the adjectives to their Bramha loka, (region of Brahma of the Brahmacháris.) From these arguments it is evident that those householders who know the five fires, the inhabitants of forests such as Vánaprastha, (ascetics) and the Parivrájakas (mendicants) including those Brahmacháris who observe the rules of their order all life through—men who fulfil their religious obligations, by reliance on the dictates of the *s*ástra and by penance,—as also those who, according to another *S*ruti, adore the truthful Bramha Hiranyagarbha, are the people who "attain to Archi," (light) that is the presiding deity of Archi, and the other regions described in the text and not the adorer of Brahma without attributes [whose reward is immediate emancipation.]

* Vide ante, p. 77.

† For according to the Sruti: "It is without parts; It is without action: It is all tranquil, &c."—*A'nandagiri.*

beyond the boundary of the altar (datta), are borne, after death, to [the regent of] darkness [dhuma.] From [the regent of] darkness [they proceed] to [that of] the night; from [that of] the night to [that of] the dark fortnight; from the dark fortnight to [that of] the six months during which the sun has a southern declination; from the six months of the winter solstice they attain not the year;

4. "[But] thence [they go] to [the region of] the Pitris; from [the region of] the Pitris [they go] to the sky, and from the sky to the moon. That moon is the king Soma. They are the food of the gods. The gods do eat them.

5. "After remaining there for such time as the effects of their actions last, they return by the road to be prescribed, i. e. thence to the sky, and from the sky to the wind; after becoming wind they become smoke, and from the smoke the scattered cloud is formed.

6. "From the scattered cloud proceeds condensed or raining cloud, which rains. From that proceed rice, corn, annuals,

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4. Since the lunar sphere [lit. moon] itself is the food of the Devas, those who attain to that region, becoming a part thereof, must likewise be their food. If then by the performance of ceremony men become the food of gods, such ceremonies are sources of mischief? No, there is no mischief in that. The object of the expression is to indicate that they become dependant, for the gods eat not by putting things in their mouth. They only become the dependants of the gods, such as are wives, servants and domestic animals. We see the word (anna) food used to express dependants; thus "*striyo annam*" [the wife is a dependant]; "*pasava annam*" [domestic animals are dependants]; "*visa annam rájnám,*" [the vasya is a dependant of the king.] And inasmuch as wives, servants, and domestic animals, notwithstanding their being intended for the enjoyment of others, are not without enjoyment of their own, so the performers of ceremonies, notwithstanding their destination for the gratification of the gods, have some enjoyment for themselves.

trees, sessamum, lentils and the like. Now, verily it is difficult to descend therefrom.* Those who eat rice and procreate, become manifold.

7. "Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmaṇa, a Kshetriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Chaṇḍála.

8. "Now, those who have not come to either of these two ways—become small creatures of repeated birth. They are born and they die. This is the third place or 'receptacle.' This is the reason why the place [where men go to after death] filleth not. This is the reason why [this career] should be detested: thereof is the verse:

9. "The robber of gold, the drunkard who drinks spirit, the defiler of his master's bed, and the murderer of a Bráhman, are debased and filthy, and fifthly, so is he who associates with these four."

10. Now, he, who thus knoweth the five fires, never becomes affected by sin, even if he associate with these vicious people. He remaineth pure and holy and of virtuous region, who knoweth—verily who knoweth—this.

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### Section XI.

1. Práchínasála son of Upamanyu, Satyayajna son of Pulusha, Indradyumna son of Bhállaba, Jana son of Sárkaráksha, and Buḍila son of As'vatarás'a were great householders and knowers of the Veda. They met together and discussed: "Which is our soul and which is Brahma?"

2. [Being unable to come to a conclusion]: They decided, "Let us go to Uddálaka son of Aruṇi, who has lately learned of the soul Vais'vánara." They repaired to him.

3. Of a truth he [Uddálaka] resolved [in his mind]: "These great householders and knowers of the Veda will question me,

* It is not distinct whether the descent is to be from the cloud or from the rice, &c.

but I shall not be able to explain all their queries, I should therefore point out to them some other tutor."

4. He said to them : "Sirs, Let us go to As'wapatí, son of Kekaya, who hath lately learned of the soul Vais'wánara." Of a truth they went to him.

5. He [As'wapatí] caused [his dependants] to receive them with due respect. On the morrow, appearing before them, [and offering some wealth] he [asked them to accept thereof, but being refused and thinking that he had committed some fault] said : "There is no thief in my kingdom, nor misers, nor drunkards, nor neglecters of the household fire, nor ignorant people, nor adulterers much less adulteresses," and [on being told that they sought not wealth, thinking that they refused, because his offering was insufficient,] continued : "Venerable Sirs, I wish to perform a sacrifice, and at that sacrifice the allowance of an officiating priest shall be offered to each of you. Remain with me Sirs [for a time]."

6. They replied : "Give that to your guests what they seek : you know of the soul Vais'wánara, explain that unto us."

7. He answered them : "I shall tell you [about it] to-morrow morning." On the morrow they came to him, bringing the usual sacrificial woods with them. Without investing them with the Bráhmanical thread, he said :

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## Section XII.

1. "O Aupamanyava, to which soul do you offer your adorations ?"* "To the heaven [diva], O king, O Lord :" [replied he.] "The soul," returned the first, "whom you adore is verily the glory [Sutejá] of the Universal Soul (Vais'wánara,) hence it is that the juice of the moon plant is seen to be well and fully† expressed in your family ;

* Lit. What soul do you adore.

† *Prasuta* from *pra* "well," and *suta* the moon plant, and *Asuta* from *áng* "full" "complete" and *suta*. The first term is applied to the expression of the juice for an occasional, the latter for the daily, sacrifice.

2. And you consume food [with good appetite] and behold dear objects,* [for] he consumeth food [with good appetite] and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the soul Vais'vánara. [The heaven] is verily the head of that Soul. Your head would [however] have fallen off [thy neck,] had you not come unto me."†

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SECTION XIII.

1. He next addressed Satyayajna son of Pulusha, saying; "O chief,‡ to which soul do you offer your adorations?" "To the sun, O Lord, O king" [replied he. Aswapatí] said, "The soul, whom you adore, is the all-pervading form [Vis'varupa] of the Universal Soul; hence many forms (conveniencies) are seen in your family;"

2. "Mules yoked to carts, follow you; [even] your maids are adorned with necklaces; you consume food [with good appetite] and behold dear objects; (for) he consumeth [well his] food, and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The sun is the eye of that Soul. You would have [however] become blind had you not come unto me."

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SECTION XIV.

He then said to Indradumna Bhállaveya; "O descendant of Byághrapáda! to which soul do you offer your adorations?" "To the winds, O Lord, O king:" [replied he. Aswapatí] said: "The soul whom you adore is [one of] the various courses [prithakvartmá] of the Universal Soul; hence various armies submit to you, and varied trains of chariots follow you,

* i. e. Your descendants don't die before you.

† The heaven being only a part, should not be adored as the Universal Soul itself; those who adore it as such are liable to the punishment aforesaid; so on of the following sections. *A'nandagiri.*

‡ Lit. Worthy of being reckoned as the first.

2. And you consume food (with good appetite) and behold dear objects (for) he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The wind is the breath of that Soul. Your breath would have [however] passed from you, had you not come unto me."

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### Section XV.

1. He then said to Jana, "O Sárkarákshya, to which soul do you offer your adorations?" "To the sky, O Lord, O king:" [replied he. Aswapati] said, "The soul, whom you adore is the multiform manifestation [Vahula] of the Universal Soul, hence are you full of wealth and tenants;

2. And hence do you consume food [with good appetite] and behold dear objects; for he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The sky is the trunk of that Soul. Had you not [however] come unto me, thy trunk would have dried up."

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### Section XVI.

1. He then said to Buḍila Aswataráswa, "O Byághrapáda, to which soul do you offer your adorations?" "To water, O Lord, O king," [replied he. Aswapati] said: "The soul whom you adore is the wealth [rayi] of the Universal Soul; hence are you wealthy and healthy,

2. And hence do you consume food (with a good appetite) and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory who thus adoreth the Universal Soul. The water is the pelvic region of that soul. Had you not [however] come to me, your pelvic region would have been severed from your body."

## SECTION XVII.

1. He then said to Uddálaka Áruni, " O Gautama, to which soul do you offer your adorations?" " To the earth, O king, O Lord:" [replied he. Aswapati] said, " the soul whom you adore is the feet of the Universal Soul, hence are you well established in descendants and cattle.

2. " And hence do you consume food [with a good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The earth is the feet of that Soul. Had you not [however] come to me your feet would have lost their energy."

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## SECTION XVIII.

1. Next, addressing them all, he said, " You consume food, knowing the Universal Soul to be many; but he, who adoreth that Universal Soul* which pervadeth the heaven and the earth,† and is the *principal* object indicated by [the pronoun] I, consumeth food every where and in all regions, in every form and in every faculty.

2. " Verily of that All-pervading Soul, the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast, the sacrificial grass constitutes the hair

* In Sanskrita वैश्वानर, which, according to S'añkara, may mean, he who ordains (nayati) the rewards and punishment due to the virtue and vice of all mankind (biswán), or he who is the soul of creation *viswa* and *nara*, or he whom all mankind reckon as their soul. The lexicographical meaning of the word is fire, that however is not the object alluded to in the text.

† He whose extension प्रदेश is the span between the heaven and the earth, or whom the Shástra describes (देशयति) in detail (प्र) as extending from the heaven to the earth.

of His body, the household or Gárhapatya fire forms His heart, the Annáhárya-pachana fire forms His mind, and the A'havaniya fire His face.*

## Section XIX.

1. "Therein, whatever food is first brought, that forms the first oblation. He (the wise) who knows it, the first mouthful, to be the first oblation, should offer it with the words, "I offer it to Práṇa" [Práṇáya swaháh]. Life (Práṇa) is thereby satisfied.

2. By the satisfaction of Práṇa vision is satisfied; by the satisfaction of vision the sun is satisfied; by the satisfaction of the sun the heaven is satisfied; by the satisfaction of the heaven whatever depends upon the sun and the heaven is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedaic glory.

## Section XX.

1. "Now, that which is the second oblation should be offered with [the words] "I offer this to Vyána," [Vyánáya swaháh]. Thereby is Vyána satisfied.

2. "By the satisfaction of Vyána audition is satisfied; by the satisfaction of audition the moon is satisfied; by the satisfaction of the moon the quarters are satisfied; by the satisfaction of the quarters whatever depends upon the moon and the

* The soul is assumed to be the sum total of five vital airs, which support the body;—the *pneuma* (πνευμα) of the Greek philosophers, they are Práṇa or breath, Vyána or the air diffused all over the body, Apána the flatus in the lower intestines, Samána or the air essential to digestion, and Udána or that which rises up the throat and passes into the head.

quarters is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedaic glory.

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### SECTION XXI.

1. "Now that which is the third oblation should be offered with [the words] "I offer this to Apána" [Apánáya swaháh]. Thereby is Apána satisfied.

2. "By the satisfaction of Apána speech is satisfied; by the satisfaction of speech Agni is satisfied; by the satisfaction of Agni the earth is satisfied; by the satisfaction of the earth whatever depends upon the earth and Agni is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour, and Vedaic glory.

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### SECTION XXII.

1. "Now that which is the fourth oblation should be offered with [the words] "I offer this to Samána," [Samánáya swaháh]. Thereby is Samána satisfied.

2. "By the satisfaction of Samána the mind is satisfied; by the satisfaction of the mind the cloud is satisfied; by the satisfaction of the cloud the lightning is satisfied; by the satisfaction of the lightning whatever depends upon the lightning and the cloud is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedaic glory.

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### SECTION XXIII.

1. "Now, that which is the fifth oblation should be offered with [the words] 'I offer this to Udána' [Udánáya swaháh]. Thereby is Udána satisfied.

2. "By the satisfaction of Udána the wind [Váyu] is satisfied; by the satisfaction of the wind the sky is satisfied; by the satisfaction of the sky whatever depends upon the sky and the wind is satisfied; through its satisfaction, [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Vedaic glory.

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## Section XXIV.

1. "He, who without knowing this, performs a fire—sacrifice, [has the same reward as he] who, forsaking ourning coals, pours his oblation upon ashes.

2. "Next, with regard to him who knowing this performs a fire-sacrifice, the sacrifice is complete every where and in every region, in every form and in every faculty [of the body].

3. As reed-tops when cast on fire [readily] burn to ashes, so do the sins of him who, knowing all this, performs a fire-sacrifice.

4. Therefore verily, were he, who knows this, to offer the remnant of his food [even] to a Chandála, he would effect an offering to the All-pervading Soul: therefore is the verse:

5. "As in common life, hungry children look up to their mothers, so do all creatures look up to the fire-sacrifice (*Agni hotra*)—verily they look up to the fire-sacrifice."

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## SIXTH CHAPTER.

### SECTION I.

1. Hari! Om! Of a truth there lived Swetaketu son of Aruṇi. Unto him said his father, "O Swetaketu, [go and] abide as a Brahmachárí [in the house of a tutor], for verily, child, none of our race has neglected the Vedas* and thereby brought disgrace on himself."†

2. Of a truth he having repaired to a tutor, on his twelfth year, and studied all the Védas to the twenty-fourth year of his age, returned home, a vain-minded [youth], confident of his knowledge of the Vedas, and proud.

3. Unto him said his father, "O Swetaketu, since you are, child, so vain-minded, so confident of your knowledge of the Vedas, and so proud, have you enquired of your tutor about that subject which makes the unheard-of heard, the unconsidered considered, and the unsettled settled?"

4. "What is that subject, O Lord?" "Verily, child, as the knowledge of [the nature of] a single clod of earth makes manifest [the nature of] all earthen objects, [and shews] that the various [fictile] fabrications indicated by different words and names are of a truth only earth—

5. "Child, as the knowledge of [the nature of] a single [lump of] gold, shows that all articles of gold indicated by different words and names, are mere variations of form, but in truth gold alone—

* Lit. not reading अननूच्य.

† Lit. Has become *Brahmabandhu* or a friend or relation of a Bráhmaṇa, but not himself a Bráhmaṇa.

The commentator supposes that after this injunction Aruṇi must have proceeded on a pilgrimage, or else, being a learned man, he would have himself taught his son, instead of sending him to a foreign tutor.

6. "Child, as by a knowledge of the nail-cutter, all iron instruments are known to be modifications of that substance, differing only in name and words, but of a truth iron alone, so is the subject [I allude to."]

7. "Verily my learned tutors [said Swetaketu] know it not. Had they known it, why should they have omitted to impart it to me? Lord, do you relate that unto me?" "Be it so, child," said the father.

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## SECTION II.

1. "Before, O child, this was a mere state of being* (sat), one only, without a second. Thereof verily others say: 'Before

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1. *Sat*, is that substance which is mere being or existence; it is invisible (सूक्ष्म), indistinct, all-pervading, one only, without defect, without members, knowledge itself, and that which is indicated by all the Vedántas. The word *eva*, 'mere,' is used to make the declaration positive. But what does it make positive? We say in reply that this world, which we see with its name and form, full of actions and mutations, was [at one time in a state of] mere being, and this ***assertion*** is made positive by the connexion of eva with the word "it was," ***ásit***.

* The use of the word *existence* would have perhaps obviated the necessity of the periphrasis—"a state of being;" but existence *(ex sistere)* according to the occidental metaphysicians is the actuality of essence; it is the act by which the essences of things are actually in *rerum natura*—beyond their causes; whereas—the object here is to imply a state when things are in the objective power of their causes i. e. before they are produced by their causes. This state is best indicated by the *το ον* "that which is" of the ancients; and we have therefore used its English equivalent "being," and its periphrasis—or the nearest, though not the most elegant, version of the Sanskrit *sat*. The Upanishad here enters upon the most important ontological question—a belief in *το ὄν* as opposed to *τα ὄντα*—in one and not in many fundamental principles of things, and a correct appreciation of the term, therefore, is of the utmost consequence.

this was non-being, one alone, without a second; from that non-being proceeds the state of being.' "

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When was the world so? It is replied, " before," i. e. anterior to the time of the creation of this world. Then is the world not in existence now, which you describe was in a state of being before? No, not so. Why then the qualification " before?" Even now it is in a state of being, and has become the object of our senses by its name, form and other qualifications, and is indicated by the word " this;" while " before," i. e. anterior to the time of its creation, it could be indicated only by the word *sat* " being," and understood only by the idea of being, and therefore it is said, " before this was mere being."

No substance can be declared before its creation to be *this*, of such a name and such a form, and yet its existence can easily be conceived, just as on waking from a deep sleep, one feels that during his sleep he was merely in existence [but bereft of all actions]; so was the world in existence or in a state of being before its creation. Again, in this world when one observes, in the morning, a potter intent on making wares with his clay, and having passed the day in another village on his return in the evening, sees a variety of pots, pans and other wares, he says these pots and pans were in the morning mere clay; so is it said [with reference to the world] " this was in a state of mere being before."

" One alone" that is one unconnected with every thing that might relate to it.

" Without a second:" in the case of a pitcher or other earthen vessel, there is, beside the clay, the potter, &c., who give it shape, but in the case of the being in question the epithet " without a second" precludes all coadjutors or co-efficients. " Without a second" (consequently means) that nothing else existed along with it.

But do not the Vaiseshikas include every thing in the word *sat*, being? By them both substances and their qualities are indicated by the same word sat, and we accordingly see such expressions as " substance is being" [sat dravyam] " quality is being" [san guna] " action is being" [sat karma].

2. He continued: "but of a truth, O child, how can this be? How can being proceed from non-being? Before, O child, this was only being, one only, without a second.

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It may be so at present; but the Vaiseshikas do not recognize that an object before its creation is in a state of being; on the contrary they maintain the unreality* [asatwa] of objects before their creation, and do not wish to uphold (the doctrine) that "the being one alone without a second" existed before. Hence it is evident that the being here indicated is other than what is indicated by the Vaiseshikas, particularly from the instance quoted of the clay, potter, &c.

"Thereof" i. e. in this discussion about the being before creation, some Vainashikas after defining what is substance, maintain, that before the creation of this world, only a non-being, or a total absence of every thing, alone without a second existed. The Bauddhas imagine a total absence of substance before creation, but do not advocate for any thing antagonistic to being like unto the Naiyáyikas, who maintain all substance to be (double) being or reality and its opposite.

But if the Vainásikas maintain "only the absence of being before creation, how do they say that before creation, a non-being alone without a second existed," indicating thereby its relation to time, number, and individuality?

Well, it is inconsistent in those who maintain the absence of substance [before its creation]; the belief of non-being itself is inconsistent, for that implies the inconsistency of the non-being of those who maintain such non-existence.

But we admit his existence now, and deny it only before creation.

That won't hold good, for if there be no proof extant of the existence of a being before creation, the same will apply to that of a non-being at the same time. It may be argued that the meaning of a word being the image it conveys to the mind, how can you have a

* 'That which did not exist before is substance,' says the author of the *Tarka-sangraha.* कार्यं प्रागभावं प्रतियोगि।

3. "It willed* 'I shall multiply and be born.' It created heat.† That heat willed 'I shall multiply and be born.' It created water.‡

"Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced.

4. "The water willed, 'I shall multiply and be born.' It created aliment. Therefore wherever and whenever rain falls, much aliment is produced; verily it is from water that aliment is produced.

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meaning in the words "a non-being alone existed without a second," and if there be no meaning in the words they become absurd. But there is no harm in this expression, the object being only the exclusion of being, for being implies the image of existence, and the expression "one alone without a second" and "existed" are its epithets, and by the addition of a negation to the word *being* all that was indicated by it is excluded.

Would it thence follow that whatever we see is false, as the impression of snake produced by a rope? No. Truth alone being conceived in different forms, we assert that such a substance as falsehood never and nowhere exists.

3. The object of this chapter is to show that a knowledge of the whole of the Vedas proves worthless, unless accompanied by a knowledge of the Deity.

7. It is improper to speak ill of one's tutors, but the dread of being sent back to his tutors, makes Swetaketu surmise that they knew not the subject mooted."

* *Lit.* He saw. The expression *aikshata* 'seeing' in the case of inanimate heat and water is metaphorical, says Sañkara.

† That which burns, digests, gives light and is red. According to Sañkara it is presumed that the Intelligence first created space, then wind and then heat, as described in the Taittiriya Upanishad.

‡ The word *ap* in Sanskrit is always used in the plural, but for the sake of consistency we have here retained the singular form.

SECTION III.

1. "Verily of all these living objects there are three sources, viz., oviparous, viviparous, and sprouting objects.*

2. "That Deity willed :'entering these three objects *(devatás)* in the form of life† (jívátmá) I shall be manifest in various names and forms.

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2. (It may be said that) it would not appear consistent for a divine omniscient deity intelligently to wish to enter a created body, the receptacle of innumerable evils, and undergo the fruits thereof. (Nor is it consistent that,) being independent, (he should cease to be so) by amalgamation with a subordinate. (In reply) I admit that it would not be consistent if the Deity were to enter (a body) and undergo the sufferings individually, without any transformation. But such is not the case. How so? Because of the words "in the form of life (Jivátmá)." Jiva (life) is but the reflection of the Supreme Deity. It is produced by its relation to intelligence (Buddhi) and other subtle elements, like the image of the sun in water or of a man in a looking-glass. The relation to Buddhi of that Deity of inscrutable and endless power and the reflection of his intelligence have for their instrumental cause the ignorance of his true nature; and from them proceed the feelings of "I am happy," "I am suffering," "I am ignorant," &c. Entering into mundane objects in the form of a reflection, that Deity in his own self is not involved in any corporeal pleasure or pain. As a human being or the sun by entering a mirror or water in the form of a reflection, does not acquire the defects of the reflecting surface, so is the case with the Deity. Thus in the Kaṭha Upanishad, "as the sun, although the eye of the whole world, yet is not affected by the defects of the (observing) eye or of external causes, so the Soul as the inner Soul

* The commentator explains why the oviparous and other creations are made the sources instead of eggs, wombs and seeds, by observing that the eggs, &c. cannot come to existence unless they proceed from their parents, and hence the true sources are the parents and not their issue.

† The form he had conceived. SANKARA.

3. "I shall convert each of these three sources into a trinary form.'* That Deity entering the three elements (devatás) in the form of life manifested them with (due) names and forms.

4. "Them did he convert into trinary forms. Learn from me, my child, how these three elements each became a trinary form.

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## SECTION IV.

1. "The redness of Agni is due to heat, its whiteness to water, and its darkness to earth; hence Agni ceases to be Agni.† It is nothing but a word; it is an effect and is nominal. Its three forms are alone true.

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of all being is not affected by mundane causes, because it is beyond them." Chap. V. verse 11. "Like unto space it pervades all and is eternal." Again in the Vájasaneyá Upanishad: "He seems as if reflecting as if moving."‡

(It may be argued that) if life *(jiva)* is nothing but a word, it is then false, and what has it to do with this or a future world? But there is no harm in that: truth being its essence, it is taken as truth. All objects in their varied names and forms are true when associated with the Truthful Soul, and false when separated therefrom. All transformations owe their origin to words, they are nominal, and the maxim is perfectly true in the case of life. The saying is "as is the Deity so is the offering" (i. e. the life itself being but a mere reflection, its relation to the fruits of action cannot be more substantial.) Hence in maintaining the reality of all actions and mutations in relation to the Soul and their unreality when disassociated therefrom the Tárkikas cannot attribute any fault.

* i. e. each to be divided into two parts and one of them to be subdivided into two parts, which are to be mixed with the halves of the other two, so that each trinary form will include half of one and a quarter of each of the two other elements. SANKARA.

† The commentator explains this by a very appropriate illustration. He says cloth is an aggregate of threads; remove them, and the cloth ceases to be. So Agni is an aggregate of its three qualities, which taken away it is no longer existent.

‡ This verse does not occur in the Vájasaneya Upanishad.

2. "The redness of the Sun is due to heat, its whiteness to water, and its darkness to earth. Hence the sun ceases to be the sun. It is nothing but a word; it is an effect and is nominal. Its three forms are alone true.

3. "The redness of the moon is due to heat, its whiteness to water, and its darkness to earth. Hence the moon ceases to be the moon. It is nothing but a word; it is an effect and is nominal. Its three forms are alone true.

4. "The redness of lightning is due to heat, its whiteness to water, and its darkness to earth. Hence the lightning ceases to be lightning. It is nothing but a word; it is an effect and is nominal. Its three forms are alone true.

5. "Verily, knowing this the great house-holders and knowers of the Vedas (srotrias) of yore said, 'From this day none of us shall talk of anything of which he has not heard, nor considered, nor known; for of a truth, hence he has learnt (every thing.)'

6. "Whatever appeared to them red, they knew to be due to heat; whatever appeared to them white, they knew to be the form of water, and whatever appeared dark they attributed to the earth.

7. "Verily whatever appeared to be inscrutable they took to be a union of these three elements (devatás). Now of a truth learn from me, my child, how every object (devatá) becomes threefold in living beings.

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## Section V.

1. "Aliment when consumed becomes threefold; the gross particles become excrement, the middling ones flesh, and the fine ones the mind.

2. "Water when drunk becomes threefold; the gross particles become urine, the middling ones blood, and the fine ones respiration (práṇa).

3. "Heat, when consumed,* becomes threefold; the gross particles become bones, the middling ones marrow, and the fine ones speech.

4. "The mind, my child, is (the result of) aliment, the práṇa is (that of) water, and speech (is that of) heat." "Will it please my Lord to explain this again unto me." "Be it so, my child."

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## Section VI.

1. "My child, when curd is churned, its fine particles which rise upwards, form butter.

2. "Thus, my child, when food is consumed, the fine particles, which rise upwards, form the mind.

3. "Again, my child, when water is drunk, the fine particles, which ascend upwards, form the práṇa.

4. "My child, when heat* is consumed, the fine particles, which rise upwards, form speech.

5. "(Hence) verily the mind is aliment, the práṇa water, and the speech heat." "Will it please my Lord to explain this again unto me?" "Be it so, my child."

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## Section VII.

1. "Man, my child, is sixteen fold.† Let him not eat for fifteen days, but let him drink according to his desire, for life is formed of water, and if it be sustained thereby it will not leave him."

2. Verily he (Swetaketu) did not eat for fifteen days. Then did he repair to the tutor and enquire, "Sir, what shall I repeat

* The commentator observes that by heat heat-producing articles such as oil and butter are meant.

† The commentator does not explain what is meant by the epithet sixteen fold. The text of the Prasna however, leaves no doubt as to what is here alluded to. Vide Roer's translation p. 140.

now?" (The father said,) "Do you, my child, repeat the Rig, Yajur and Sáma hymns." He replied, "Sir, of a truth none of them occurs (now) to my memory."

3. Unto him said the tutor, "My child, when a large fire leaves a small remnant insignificant as (the spark of) the fire-fly, it cannot consume much (fuel, if the same be at once heaped over it); so of your sixteen parts only one now remains, and therefore you remember not the Vedas. Do you go and eat (first) what is meet,

4. "And then will you learn from me." Verily, he ate, and then repaired to his tutor.

5. "O my child, as a small remnant, insignificant as (the spark of) the fire-fly, of a large fire invigorated with little bits of hay or straw becomes powerful and able to consume much,

6. "Even so when the last single remnant of thy sixteen parts is invigorated with food, you are enabled to understand the Vedas. Verily, the mind, my child, is made of food, the práṇa of water, and the speech of heat." Of a truth he understood—verily he understood this.

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## Section VIII.

1. Uddálaka son of Aruṇa, unto his son Swetaketu, said, "Learn from me, my child, the nature of sleep. When man assumes the epithet 'sleeping' he identifies himself with the Universal Soul (*sat*, truth) he attains his self (swa), therefore he is said to be swapiti ('sleeping'); for then he attains his self.*

2. "A bird tied to a string after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied. Even so the mind, my child, after roaming towards all sides and failing to obtain a resting-place, at last

* A play on the word *swa* "self" and *swapa* "to sleep." Analogues like unto this occur very frequently in the Upanishads. Sleep and death are here taken as synonimous.

takes the shelter of the Soul (práṇa) Verily the mind has the Soul for its tie-rope.

3. "Learn from me, my child, the nature of hunger and thirst. When man assumes the epithet 'hungry' (As'is'ishati) verily water then carries down the food, (through his gullet). Those who lead cattle are called *gonáya,* those who lead horses are called *aswanáya,* those who lead men are *purushanáya ;* accordingly water (which leads down food) is called *asanáya.* Thereof this (body) is a product. Think not, O child, that it has proceeded without a cause."

4. (What is its cause, enquired Swetaketu). "Where can be its cause (answered his father) except in aliment? Thus, my child, you should know water to be the cause of the product aliment. Thus again heat is the cause of the product water; and of that product heat Truth is the cause. Hence verily, my child, all the varied objects of the universe have the Truth for their origin.

5. "When man assumes the epithet 'thirsty,' it is heat that carries down the drink through his gullet. Those who lead cattle are called *gonáya,* those who lead horses are called *aswanáya,* those who lead men are called *purushanáya ;* and accordingly heat is called *udanna* (carrier of water) ; thereof this (body) is the product. Think not, my child, that it has proceeded without a cause."

6. "What is its cause?" (enquired Swetaketu). "What can be its cause but water? (replied his father.) Thus, my child, you should know heat to be the cause of the product water, and of that heat know Truth to be the cause. Hence verily, my child, all these varied objects of the universe have the Truth for their origin, sustenance and end. How each of these three objects becomes threefold in man has been already described. When man departs (this life) his speech merges into the mind ; the mind merges into life ; the life into heat, and the heat into the Supreme Deity. This is its abstract form.

7. "All this universe has the (Supreme) Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Swetaketu."

"Will it please my Lord to explain this farther unto me?" "Be it so, my child:" replied the tutor.

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SECTION IX.

1. "As the bees, my child, intent upon making honey, collect the essences of various trees from different quarters and reduce them to one uniform fluid,

2. "Which no longer retains the idea of its having belonged to different trees; so, my child, created beings when dead, know not that they have attained the Truth.*

3. "They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

4. "That particle which is the Soul of all this is Truth; it is the Universal Soul. O Swetaketu, thou art that." "Will it please, my Lord, to explain it again unto me?" "Be it so, my child," replied he.

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SECTION X.

1. "These rivers, my child, proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again they flow towards the South and) merge into the ocean. Here as they do not remember what they were;†

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4. "Men having slept in their homes repair to a distant village and there remember that they have come away from their houses; but created beings do not remember that they have come away from the Truth; Why so:—this is the question which the father is to explain.

* *Satisampadya*, "merging in truth."

† Lit. that I am this, I am this.

2. "Even so all these created beings, having proceeded from the Truth, know not that they have issued therefrom. They therefore become of the form they had before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

3. "That particle which is the Soul of all this is Truth; it is the Universal Soul. O Swetaketu, thou art that."

"Will it please my Lord to explain it (once) again unto me (how beings, after attaining, during sleep and after death, the one Universal Soul, do not lose their identity?") "Be it so, my child," replied he.

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## Section XI.

1. "My child, were one to strike once on the root of yonder wide-spreading tree, it would discharge (a little of its) sap: struck over on the middle the tree would (still) discharge its sap, and so would it if it were struck once on the top. Pervaded by life it would continue to draw the humours (of the earth) and thrive.

2. "(But) thereof when life forsakes one of the branches, it dries up. When a second is forsaken, it dries up. When a third is forsaken, it (too) dries up; and when the entire tree is forsaken by life, the whole dries up. Verily, know my pupil," continued he,

3. "When this (body) is forsaken by life it dies, but the life dies not. That particle which is the soul of this (body) is Truth; it is the Universal Soul. O Swetaketu, Thou art that."

"Will it please my Lord to explain it once again unto me, (how the creation proceedeth from the invisible Truth which has neither name nor form and is mere existence)?" "Be it so, my child," said the father.

## Section XII.

1. "Bring me a fruit of the Nyágrodha* tree." "Here it is, my Lord," said the pupil. "Break it." "It is broken, my Lord." "What do you perceive in it?" "Some very small seeds, my Lord." "Will you, dear, break one of them?" "Here, I have broken it, my Lord." "What do you perceive in it?" "Nothing, my Lord."

2. Unto him said the father, "Where, my child, you perceive nothing, there dwells invisibly a mighty Nyágrodha.

3. "Mind it, my child, that particle which is the soul of all, this is Truth—it is the Universal Soul. O Swetaketu, Thou art that."

"Will it please my Lord to explain it once again (how, since the creation proceeds from the Truth, it does not attain permanence—truthfulness?")" "Be it so, my child," said the father.

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## Section XIII.

1. "Dissolve this salt in that water, and appear before me to-morrow morning." He did so. Unto him said (the father), "My child, find out the salt that you put in that water last night." The salt, having been dissolved, could not be made out. (Unto Swetaketu said his father,) "Child,

2. "Do you taste a little from the top of that water." (The child did so. After a while the father enquired,) "How tastes it?" "It is saltish," (said Swetaketu.) "Try a little from the middle." (He did so. The father then enquired,) "How is it?" "It is saltish," (replied the son). "Taste a little from the bottom," (ordered he. The son did so. The father then enquired,) "How is it?" "It is saltish." "If so (throwing it away) wash your mouth and grieve not." Verily he did so, (and said to his father,)

* Here the *Ficus indica* is evidently meant, although the word is also applied to the *Mimosa albida*, and the *Solvinia circulata*.

"The salt that I put in the water exists for ever; (though I perceive it not by my eyes, it is felt by my tongue)." (Unto him) said (his father,) "Verily, such is the case with the Truth, my child. Though you perceive it not, it nevertheless pervades this (body).

3. "That particle which is the soul of all this is Truth; it is the Universal Soul. O Swetaketu, Thou art that."

"Will it please my Lord to explain farther (how, like the salt which though invisible is still perceptible by the tongue, can the Soul, the cause of the world, unperceivable by the organs of perception, be grasped by the mind—the Soul by not attaining which, I am unblest, and by attaining which I am blest; and what means exist for its attainment)?" "Be it so, my child," replied (the father).

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## SECTION XIV.

1. "O my child, in the world when a man with blind-folded eyes is carried away from Gandhara* and left in a lonely place, he makes the East and the North and the West resound by crying, 'I have been brought here blind-folded. I am here left blind-folded.'

2. "Thereupon (some kind-hearted man) unties the fold on his eyes and says, 'This is the way to Gandhara; proceed thou by this way.' The sensible man proceeds from village to village, enquiring the way, and reaches at last the (province) of Gandhara. Even thus a man who has a duly qualified teacher learns (his way) and thus remains liberated (from all worldly ties) till he attains (the Truth—Moksha).

3. "That particle which is the soul of all this is Truth—it is the Universal Soul. O Swetaketu, thou art that."

"Will it please my Lord to explain farther (by example, how one attains the Truth)?" "Be it so my child," replied (the father).

* This word is used in the plural in the sanskrita text.

## Section XV.

1. "My child, when a man is laid up with a mortal illness, his relations surround him to render him service and enquire, 'Do you recognise me, do you recognise me?' He recognises them until his speech merges into his mind, his mind merges into his life, his life merges into heat, and the heat into the Supreme Deity.

2. "When his speech is merged into his mind, and his mind is merged into his life, his life is merged into heat, and heat into the Supreme Deity, he recognises them not.

3. "That particle which is the soul of all this is Truth—it is the Universal Soul. O Swetaketu, thou art that."

"Will it please my Lord to explain farther (by an example, why the ignorant, after death should return to this world, while the liberated does not, although the dead and the liberated seem equally to attain the truth)?" "Be it so, my child," replied (the father).

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## Section XVI.

1. "O my child, when a man (suspected of theft,) is brought with his hands tied up and told, 'Thou hast stolen.' (He denies. The magistrate thereupon orders,) 'Let the hatchet be heated for him,'* If he should happen to be the author of the theft, and seek to protect himself in untruth, he, the upholder of untruth, enveloping his soul in an untruth, grasps the heated blade and is burnt as well as punished.

2. "While, if he happened not to be the author of the theft, and be desirous of making himself truthful, he, the upholder of truth, enveloping his soul in truth, grasps the heated blade which burns him not, and liberates himself (from his fetters).

3. "Even as he, (by the intervention of truth,) escapes from the heated blade, so all this has truth for its soul; it is the Truth;—it is the Universal Soul. O Swetaketu, thou art that."

Thus verily was he instructed—thus was he instructed.

* Adverting to the ordeal by fire.

## SEVENTH CHAPTER.

### SECTION I.

1. Om! Of a truth Nárada repaired to Sanatkumára. He said, " Deign to give me instruction, O Lord." Unto him said the other, " Relate unto me what you know, I shall then teach you what is beyond."

2. He replied " O Lord, I have read the Rig veda, the Yajur Veda, the Sáma Veda, fourth the Atharva Veda, fifth the Itihása and Puráṇa,*

* The words Itihása and Purána occur twice in this Upanishad, first in the 3rd chapter (section IV. verse I. ante p. 53) in connexion with the Atharva Angirasa hymns, and as the fourth from the Rig Veda, or next in order after the Sáma Veda, and here as the fifth or immediately after the Atharva Veda. But Sañkara does not explain them further than by calling them the fifth Veda पञ्चमं वेदं । In commenting upon the phrase *Vedánám Veda* he adds " of the Vedas or of the five including the Bhárata." (वेदानां भारतपञ्चमानां) which would imply that the Bhárata, by virtue of its being an Itihása, was a Veda. The Bhágavat Puráṇa has the same idea. In the 4th chapter of the first book of that work there is a passage which says, " Vyása, having rescued the four Vedas Rig, Yajur, Sáma and Atharva, relates the Itihása and Puráṇa which form the fifth Veda." ঋগ্যজুঃসামাথর্ব্বাখ্যা বেদাশ্চত্বার উদ্ধৃতাঃ। ইতিহাস পুরাণঞ্চ পঞ্চমো বেদ উচ্যতে ॥২০॥ This is however opposed to the interpretation given by Sañkara in the Brihad A'raṇyaka Upanishad (Chap. IV. Verse ). There he states that the Itihása alludes to such passages in the Vedas as advert to anecdotes, such as the anecdotes of Urvasi, Pururavá, &c and such expressions as ' the gods and the demons fought of yore;' and the Purána relates to ancient historical references, such as, ' the world did not exist before, &c.' Mádhaváchárya has explained this apparent contradiction by observing that the words Itihása and Purána are common terms and apply to all works which contain historical narratives. He says that " like the six Añgas the Puránas, &c. are adapted to give a knowledge of the Vedas and are therefore worthy objects of study. Thus in Yajnavalkya ' the Purána, Nyáya, Mimáñsa, Dharma s'ástra and the Vedángas, in all fourteen, are Vedas the receptacles of learning and virtue.' Again ' the Veda is made manifest through the agency of the Itihása and Purána.' Further, ' The concise Veda dreads the two,' (Itihása and Puráṇa, lest they should misrepresent it). It has been elsewhere said by him: ' The anecdotes of Harishchandra, Nachiketá and others related in the Aitareya, Taittiriya, Káṭhaka

grammar,* rituals, the science of numbers,† physics,‡ chronology,§ logic, polity,|| technology¶ the sciences cognate to the Vedas,* the science of spirits,† archery,‡ astronomy, the science of antidotes,§ and the fine arts.|| All these have I read, O Lord.

and other Sákhás, which are calculated to develope the knowledge of virtue and Brahma, have been made clear in the Itihásas. The accounts given in the Upanishads of creation, preservation and destruction have been developed in the Puránas like the Bráhmya, Vaishnava, &c." and therefore they are eulogistically called Vedas.

This view of the meaning of the words Itihása and Purána is supported by the Buddhists, who style all their narrative works Puránas, and reckon the Biography of S'ákya as the Purána *par excellence*.

षडङ्गवत् पुराणादीनामपि वेदार्थज्ञानोपयोगं दृष्ट्वा विद्यास्थानत्वं याज्ञवल्क्येन स्मर्य्यते ।

पुराणन्यायमीमांसा धर्म्मशास्त्राङ्गमिश्रिताः ।
वेदाः स्थानानि विद्यानां धर्म्मस्य च चतुर्द्दशेति ॥
इतिहासपुराणाभ्यां वेदं समुपबृंहयेदिति ।

बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरेदिति । अन्यत्रापि स्मर्य्यते । ऐतरेय-तैत्तिरीय-काटकादिशाखास्थितानि हारिश्चन्द्रनाचिकेताद्युपाख्यानानि धर्म्मब्रह्मावबोधयुक्तानि तेषु तेष्वितिहासग्रन्थेषु स्पष्टीकृतानि । उपनिषदुक्ताः सृष्टिस्थितिलयादयो ब्राह्मवैष्णवादिपुराणेषु स्पष्टीकृताः ।

* In the original this word is expressed by the phrase *Vedánám Veda*, because, says SANKARA, the Vedas are understood by its aid.

† *Rási* Arithmetic and Algebra.

‡ *Daiva*, the science which treats of accidental physical occurrences.

§ *Nidhi*, the science which regulates the division of time into mahákála kála, &c.

|| *Vákovákyam, Ekáyanam*. It is worthy of note that at the time when this Upanishad was composed the words now most in use to indicate logic and polity—*tarka s'ástra* and *nítis'ástra*, were unknown or not current.

¶ *Deva Vidyá*—Nirukta, "glossarial explanation of obscure terms especially those occuring in the Vedas."—WILSON.

* *Brahma Vidyá*. Articulation, ceremonials and prosody.

† *Bhuta Vidyá*.

‡ *Khetra Vidyá*.

§ *Sarpa Vidyá*.

|| *Devajana Vidya* the science of making essences, of dancing, singing, music, architecture, painting, &c. (s'ilpa.)—SANKARA.

3. "Thus do I know, Sir, the mantras or words only, and not the spirit (thereof.) I have heard that the worldly-afflicted can find relief through men like unto your lordship. Even I am, O Lord, in grief. Pray relieve me from my affliction." Unto him said Sanatkumára, "All that you have learnt is nominal.

4. "The names only of the Rig Veda, the Yajur Veda, the Sáma Veda, fourth the AtharvaVeda, fifth the Itihása and Puráṇa, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, and the fine arts,—these are names only that you have adored.

5. "(Hear from me what is the reward of him) who adores the name (itself) as Brahma. He who believes the name itself to be Brahma the moment he acquires that name becomes able to perform whatever he desires." "Is there any thing, O Lord, greater than a name?" "There is something greater than a name." "Will it please my Lord to explain that unto me?"

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## Section II.

1. "Verily Speech is greater than a name. Speech points out the Rig Veda, so does it indicate the Yajur Veda, the Sáma Veda, fourth the Atharva Veda, fifth the Itihása and Puráṇa, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts, the heaven, the earth, the air, the sky, light, gods, men, beasts, birds, grasses, trees, carnivorous animals, worms, insects, ants, virtue, vice, truth, untruth, propriety, impropriety, gratefulness, and ungratefulness; Speech indicates all these. Do you therefore adore Speech.

2. "(Hear from me what is the reward of him) who adores Speech as Brahma. He who adores Speech as Brahma, the moment he attains the regions* of Speech, he becomes able to perform

* It is intended to imply that every object of adoration leads to a special region after death.

whatever he desires." "Is there any thing, O Lord, greater than Speech?" "There is something even greater than Speech." "Will it please my Lord to explain that unto me?"

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SECTION III.

1. "Verily Mind is greater than Speech. When two myrobalans* or two plums, or two *haritaki*† fruit are held in the closed fist, they are therein inclosed, so are Name and Speech included in the Mind. When one wishes in his mind to study the mantras he does it; when he wishes to perform works he does them; when he wishes for children or cattle he has them; when he wishes for this region or that, he has it; the Mind is life, the Mind is regions, the Mind is Brahma. Do ye adore the Mind.

2. "(Hear from me what is the reward of him), who adores the Mind as Brahma. He who adores the Mind as Brahma, the moment he attains the regions of the Mind becomes able to perform whatever he desires." "Is there any thing, O Lord, greater than the Mind?" "There is something even greater than the Mind." "Will it please my Lord to explain that unto me?"

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SECTION IV.

1. "Verily Will‡ is even greater than the Mind. When one wills he desires; next he articulates speech in a name; in

* *Phylanthus emblica.*

† *Terminalia Chebula.*

‡ "Saṉkalpa," says Sañkara, "is the power which, after determining what is fit and what is not fit to be done, impels the mind to do that which should be done" It is the same as *determining reason* of Leibnitz, and the *activity* of the French philosophers. We have used will as its equivalent with reference to Dr. Read's definition of the word as given in his Essays on the Active Powers (Essay II. Chap. I.) He says: "Every man is conscious of a power to determine in things which he conceives to depend upon his determination; to this power we give the name of will. By the intellect we know or understand, by the sensitivity we feel or desire, and by the will determine to do or not to do, to do this or do that."

that name mantras identify themselves; and in the mantras abide all ritual works.

2. "Of a truth those (works) have an only support in Will; they have the Will for their soul; they abide in the Will. The heaven and the earth are united (as by will)* the air and the sky are united (as by will); water and heat are united (as by will). By their union the year is formed. By the formation (sañklriptyai), of the year aliment is produced (sañkalpate). By the production (sañklriptai) of aliment, animated, creatures are produced (sañkalpante). By the production (sañklriptyai) of mantras ritual works are produced (sañkalpante). By the production (sañklriptyai) of ritual works (their) fruition *is* produced (sañkalpante). By the production (sañklriptye) of fruition the earth is produced (sañkalpate). Even thus is Will (sañkalpa). Do thou adore Will.

3. "He who adores the Will as Brahma abides permanently and without pain, in the permanent, renowned and painless regions of Will. He who adores Will as Brahma, the moment he obtains the regions of Will, becomes able to perform whatever he desires."

"Is there, O Lord, any thing greater than Will?" "There is something even greater than Will." "Will it please my Lord to explain that unto me?"

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## SECTION V.

1. Verily Sensitivity is† even greater than Will. When one

* There is a play upon the word *Sañkalpa*, from the verb *Sañkloip* "to unite," which cannot be preserved in the translation.

† The word in the original is *chitta*, from *chit* to think or reflect. "Sankara defines it as "the nature of thinkingness, that which has the knowledge of the present time, and which has the power of knowing the use of the past and the future." चित्तं चेतयितृत्वं प्राप्तकालानुरूपबोधवत्त्वं अतीतानागतविषयप्रयोजननिरूपणसामर्थ्यंच. Ánandagiri adds that it is that faculty which gives the knowledge relating to objects at its proper times, such as this object is thus obtained, and of concluding from a knowledge of the gratification derived by eating at some past time the effect of eating in future.

feels, he wills, next he desires, he then articulates speech, which merges into a name, in that name the mantras identify themselves, and in the mantras abide all ritual works.

2. "Of a truth those works have an only support in Sensitivity; they have Sensitivity for their soul; they abide in Sensitivity. Therefore were one well versed in many s'astras to be without Sensitivity, people would say with reference to him, "Whatever he knows is nothing, for he knows not (what is) Sensitivity." While all wish to hear him who with a little knowledge (of the s'ástras) possesses Sensitivity. Verily Sensitivity is the one source of all these; Sensitivity is the soul; Sensitivity is the stand-point *(pratisthá)*. Do thou adore Sensitivity.

3. "He who adores Sensitivity as Brahma, abides permanently with renown and painlessness in permanent, painless and renowned regions. He who adores Sensitivity as Brahma, the moment he obtains the regions of Sensitivity, becomes able to perform whatever he desires." "Is there, O Lord, any thing greater than Sensitivity?" "There is something even greater than Sensitivity." "Will it please my Lord to explain that unto me?"

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SECTION VI.

1. "Verily Reflection is even greater than Sensitivity. The

इदं वस्त्वेवं प्राप्तमिति प्राप्तकालवस्तुनो वस्त्वनुरोधी चेतनाख्यो वृत्तिविशेषस्तद्वत्त्वं चित्तमित्यर्थः। अतीतं भोजनतृप्तिसाधनं दृष्टं भोजनत्वात्। आगामिनोऽपि तस्य तदेव प्रयोजनमिति निरूपणसामर्थ्यं चित्तमिति। We use sensitivity as its equivalent, that word being "now used as a general term to denote the capacity of feeling as distinguished from intellect and will. It includes sensations both external, and internal, whether derived from contemplating outward and material objects, or relations and ideas, desires, affections, passions. It also includes the sentiments of the sublime and beautiful, the moral sentiment and the religious sentiment and in short, every modification of feeling of which we are susceptible." FLEMING'S Vocabulary, *voce*, Sensitivity.

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earth abides as if in Reflection ;* the sky abides as if in Reflection ; the heaven abides as if in Reflection ; the water abides as if in Reflection ; the mountains abide as if in Reflection, even gods and men abide as if in Reflection. Therefore those who attain greatness among men become as it were partakers of Reflection. So do those who are unmindful, quarrelsome, cruel and slanderous, become as it were partakers of Reflection. Do thou adore Reflection.

2. "*Listen what is the reward of him* who adores Reflection as Brahma. He who adores Reflection as Brahma, the moment he attains the regions of Reflection, becomes able to perform whatever he desires?" "Is there, O Lord, anything greater than this Reflection?" "There is something even greater than this Reflection." "Will it please my Lord to explain that unto me?"

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## Section VII.

1. "Verily Knowledge† is even greater than Reflection. From Knowledge men know the Rig Veda, the Yajur Veda, the Sáma Veda, fourth the Atharva, fifth the Itihása and Purána, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Vedas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts,‡ the heaven, the earth, the air, the sky, the water, light, the gods, men, birds, grasses and trees, wild beasts, as also worms, insects, and ants, virtue, vice, truth, untruth, the honest and the dishonest, him who knoweth the heart as well as him who

* The word in the original is ध्यान *dhyána* from *dhyai* "to meditate" and consequently to be in a state of repose The phrase *dhyáyati* (remains) *iva* (like) *prithivi* (the earth) therefore means, the earth remains as if in repose ; but the original has a play on the word *dhyáya*, which it is desirable should be indicated in the translation.

† Vijñána or the cognition of the meaning of the sástras. Sankara.

‡ Vide note at page 117.

knoweth it not, aliment, humours, and this region and that:—all these are known through Knowledge. Do thou adore Knowledge.

2. "He who adores Knowledge as Brahma, abides in wisdom in the regions of Knowledge.* He who adores Knowledge as Brahma, the moment he attains the regions of Knowledge, becomes able to achieve whatever he desires." "Is there, O Lord, any thing greater than Knowledge?" "There is something yet greater than Knowledge." "Will it please my Lord to explain that unto me?"

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### Section VIII.

1. "Verily Power is even greater than Knowledge. Even a single powerful man can make a hundred men of knowledge tremble. When one becomes powerful he rises; rising he becomes subservient (to his tutors);† subserving he becomes their favourite companion.‡ From being a favourite companion he becomes well taught, well informed, docile, intelligent, able to act, and full of knowledge. Of a truth the earth is supported by power; the ethereal space, the heaven, mountains, men and gods, beasts and birds, grasses and trees, wild animals, as also worms, insects, ants and even the world, are supported§ by Power. Do thou adore Power.

2. "*Listen what is the reward of him* who adores Power as Brahma. He who adores Power as Brahma, the moment he attains the regions of power, becomes able to perform whatever he desires." "Is there anything, O Lord, superior to Power?" "There is something yet greater than Power." "Will it please my Lord to explain that unto me?"

* Regions of jñána and vijñána.

† In the Sanskrit original the phrase "by power" is repeated after every object named.

‡ उपसत्ता "companion, intimate and favourite;" समिपगोऽन्तरङ्गः प्रियो भवति। says Sañkara.

§ द्रष्टा *drashṭá* आचार्य्यस्यात्मस्य चोपदेष्टुः गुणद्दृष्टो भवति।

## Section IX.

1. "Verily Aliment is even greater than Power; for were one to fast for ten nights he would be unable to see, unable to hear, unable to think, unable to consider, unable to act, and unable to acquire knowledge. While by consuming Aliment he is enabled to see, to hear, to think, to consider, to act and to acquire knowledge. Do thou adore Aliment.

2. "He who adores Aliment as Brahma, acquires regions replete with food and drink. He who adores Aliment as Brahma, the moment he attains the regions of Aliment, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Aliment?" "Yes, there is something yet greater than Aliment." "Will it please my Lord to explain that unto me?"

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## Section X.

1. "Verily Water is even greater than Aliment; for were seasonable rain not to fall, all animals would become wretched from a dread of Aliment being scantily produced; while the fall of seasonable rain cheers up all living beings by offering the prospect of food in plenty. Water is the first form of all these; even of this earth, of the sky, of the heaven, of mountains, men and beasts, of birds, grasses and trees, of wild animals, worms, insects, and ants, Water is the first form (archtype). Do thou adore Water.

2. "He who adores Water as Brahma attains all that can be desired and is contented. He who adores Water as Brahma, the moment he attains the regions of Water, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Water?" "Yes, there is something yet greater than Water." "Will it please my Lord to explain that unto me?"

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## Section XI.

1. "Verily Heat is even greater than Water. Of a truth through the medium of the air it heats the sky, then do men say'

"It is warm, it is hot, it will rain." Thus is Water created after the manifestation of Heat. When thunder-claps roar with the high-flying and tortuous lightning, mankind proclaim, "It flashes, it thunders, it will rain." Thus is Water created after the manifestation of Heat. Do thou adore Heat.

2. "He who adores Heat as Brahma abides with splendour in regions devoid of darkness and replete with heat and light. He who adores Heat as Brahma, the moment he attains the regions of Heat, becomes able to achieve whatever he desires." "Is there, O Lord, anything greater than Heat?" "Yes, there is something yet greater than Heat?" "Will it please my Lord to explain that unto me?"

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### Section XII.

1. "Verily Space* is even greater than Heat. Of a truth, both the sun and the moon (exist) in Space, and so do the lightning, the stars and heat. *Men* speak through Space, hear through Space, and rehear through Space; they delight in Space and delight not in Space; they are born in Space and merge into Space. Do ye adore Space?

2. "He who adores Space as Brahma abides in radiant and etherial regions of mighty extent, where exists no pain or disease. He who adores the Space as Brahma, the moment he attains the regions of Space, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Space?" "Yes, there is something yet greater than Space." "Will it please my Lord to explain that unto me?"

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### Section XIII.

1. "Verily Memory is even greater than Space. Were there to be many (people present) and not remembered, they would not be heard, or thought of, or known. But when they are remembered they are heard, thought of and known. Through me-

* A'kás'a.—"Space" or "æther."

mory a father recognises his children and a master his cattle. Do ye adore Memory?

2. "*Listen, what is the reward of him* who adores Memory as Brahma. He who adores Memory as Brahma, the moment he attains the regions of Memory, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Memory?" "Yes, there is something yet greater than Memory." "Will it please my Lord to explain that unto me?"

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## Section XIV.

1. "Verily Hope is even greater than Memory. Of a truth through the nourishment of hope Memory recites mantras, performs ceremonial works, desires children and cattle, and longs for this region and that.* Do ye adore Hope?

2. "He who adores Hope as Brahma has all his desires fulfilled through Hope. His blessings become infallible who adores Hope as Brahma. The moment he attains the regions of Hope he becomes able to perform whatever he desires." "Is there anything, O Lord, greater than Hope?" "Yes, there is something even greater than Hope." "Will it please my Lord to explain that unto me?"

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## Section XV.

1. "Verily Práṇa† is even greater than Hope. Of a truth as the spokes of a wheel are all attached to the nave so are all things

* i. e. for supremacy on Earth and in Heaven.

† The word prána has been variously translated in the preceding pages as "life," "soul" or the "vital air," according to the context of the passages in which it has occurred with the words preceding and following it. Here reference is, no doubt, made to vitality or life, but as the value of the discussion depends in a great measure upon the meaning we attach to this word, we prefer to insert it bodily rather than run the risk of misinterpreting our author by using an English equivalent of doubtful import. According to the sense we attach to this word the Upanishad becomes a supporter of the different doctrines of animism, organicism, dynamicism and the like.

attached to Práṇa. The vital air moves through Práṇa;* Práṇa gives vitality, it gives animation to animals; Práṇa is father, Práṇa is mother, Práṇa is brother, Práṇa is sister, Práṇa is tutor, Práṇa is Bráhmaṇa.

2. "Were one (therefore) to say anything offensive to his father, or mother, or brother, or sister, or tutor, or a Bráhmaṇa, people would turn round and say unto him, 'Shame unto thee, thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sororicide, thou art a magisterocide, thou art a Brahmanacide.'

3. "But when one thrusts a poker into the side of those (people) when they are dead (and placed on the funeral pyre†) people do not call him. 'Thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sororicide, thou art a magisterocide, thou art a Bráhmanacide.'

4. "Verily Práṇa for certain is all these. He (who knows the Práṇa) observing, thinking and knowing them (the relations) thus (i. e. to be what they are) becomes an *Ativádi*.‡ Were one to ask him, 'Art thou an ativádi?' he replies, 'I am an ativádi,' and does not suppress the fact."

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## Section XVI.

(Nárada was satisfied by this instruction and remained silent; but Sanatkumára, finding him to be a worthy pupil, continued,) "He is really an *ativádi* who can with true knowledge say, "I am he." "O Lord (said Nárada), I wish to become an *ativádi* through truth." (Sanatkumara replied.) "Truth therefore is wor-

* Lit. Práṇa moves by Práṇa.

† Adverting to the practice of facilitating the cremation of dead bodies by stirring the fire and altering the position of the limbs with a poker. The argument of the text is, that life is the object of relationship and not the material body.

‡ i. e. one who, having exceeded the several objects enumerated from "name" (section I.) to "hope," say "life is the cause of all things;" "life is every thing."

thy of enquiry." (Nárada returned) "Truth, O Lord, is sought by me."

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### Section XVII.

1. (Sanatkumára said,) "When one knows (the truth) he speaks the truth; the ignorant does not speak the truth; the conscient alone speaks the truth; knowledge *(Vijnána)* therefore is worthy of enquiry." "That knowledge, O Lord," (said Narada) "is sought by me."

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### Section XVIII.

1. (Sanatkumára said) "When one has zeal* to learn he knoweth the truth; he who is unwilling does not know the truth; the zealous alone knoweth the truth; zeal therefore is worthy of enquiry." "That zeal, O Lord," (said Nárada) "is sought by me."

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### Section XIX.

1. "When one has faith† he is zealous; the faithless is not possessed of zeal; the faithful alone is zealous; faith therefore is worthy of enquiry." "That faith, O Lord," (said Nárada) "is sought by me."

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### Section XX.

1. "When one has reverence‡ he acquires faith; the irreverent is not possessed of faith; the reverent alone is possessed of faith; reverence therefore is worthy of enquiry." "That reverence, O Lord," (said Nárada) "is sought by me."

* Mati मति an ardent desire for any object of thought मन्तव्यविषये आदरः ।

† Sraddhá श्रद्धा belief in the existence of the truth आस्तिक्यबुद्धि ।

‡ Nishṭhá निष्ठा respectful attention to the service of tutors गुरुशुश्रुषादिस्तत्परत्वं ।

SECTION XXI.

"When one can controul his passions he possesses reverence. The man of rampant passions can never have reverence; the quiet alone can have reverence; Quietude therefore is worthy of enquiry." "That Quietude, O Lord," (said Nárada) "is sought by me."

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SECTION XXII.

"When one wishes for Felicity he acquires quietude; he who has no such wish, acquires not quietude; the anxious for Felicity alone acquires quietude; Felicity therefore is worthy of enquiry." "That Felicity, O Lord," (said Nárada) "is sought by me."

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SECTION XXIII.

"That which is Immensity* is felicity, there is no felicity in Exiguity; Immensity alone is felicity; Immensity therefore is worthy of enquiry." "That Immensity, O Lord," (said Nárada) "is sought by me."

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SECTION XXIV.

1. "That, into which none can see, of which none can hear, and which none can know, is Immensity. That into which one other can see, of which another can hear, and which another can know, is Exiguity. Verily, that which is Immensity is immortal, and that which is Exiguity is mortal." "Where doth that Immensity abide, my Lord?" (enquired Nárada). "It abideth in its own glory, or (if you enquire where is that glory, I say) it doth not abide in its glory.

2. "Cattle and horses are said to be (emblems of) glory, so are elephants, gold, servants, wife and extensive fields : I al-

* The word bhumá भूमा, "great without limit" निरतिशयमहत्, in the original Sanskrit, is in the masculine gender. For obvious reasons we have made it neuter.

lude not to them : I say," continued he, " independent objects* can alone abide in each other."

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## Section XXV.

1. " Verily that Immensity *extends* from below, it *extends* from above, it *extends* from behind, it *extends* from before, it *extends* from the south, it *extends* from the north—of a truth it is all this." Next it is egoistically defined : " Verily I *extend* from below, I *extend* from above, I *extend* from behind, I *extend* from before, I *extend* from the south, I *extend* from the north—of a truth I am all this."

2. Next it is psychically defined: " Verily the Soul *extends* from below, the Soul *extends* from above, the Soul *extends* from behind, the Soul *extends* from before, the Soul *extends* from the south, the Soul *extends* from the north—of a truth the Soul is all this. He, who is aware of this, seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) *one* whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul. (In after life) he becomes self-resplendent. He is able to accomplish whatever he desires in all the regions of the universe. Those who believe otherwise, having others for their masters, go to perishable regions. For them nothing is accomplished in any of the regions of the universe.

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## Section XXVI.

1. " For him who thus seeth, thus believeth, and thus knoweth, the vital airs proceed from the Soul ; desire proceeds from the Soul ; memory proceeds from the Soul ; space proceeds from the Soul ; heat proceeds from the Soul ; water proceeds from the Soul ; birth and death proceed from the Soul ; aliment proceeds

* Lit. unlike can abide in unlike.

from the Soul; power proceeds from the Soul; knowledge proceeds from the Soul; reflection proceeds from the Soul; sensitivity proceeds from the Soul; will proceeds from the Soul; the mind proceeds from the Soul; speech proceeds from the Soul; names proceed from the Soul; mantras proceed from the Soul; sacrifices proceed from the Soul—verily all these proceed from the Soul.

2. "Thereof is the verse 'that man who knoweth this* confronts not death nor disease, nor doth he meet with pain and suffering. He observes every thing, and attains every thing in every way.' He is one (before creation), he becomes trifid, he becomes pentafid, he becomes septafid, he becomes nonafid; he becomes divided into eleven—into a hundred parts; he becomes ten and one; he becomes a thousand; he becomes twenty.† By the purity of his aliment he becomes purified in his nature; by the purification of his nature he verily gets memory; and by the attainment of memory all the attachments of his body are severed." Thus unto him whose passions were overcome did Lord Sanatkumára, explain what is beyond darkness. Hence is this (portion of the Upanishad) called his section—hence is it called his section.

* Lit. observer.

† The commentator explains the object of these numerals to be to indicate the susceptibility of the Soul to assume innumerable forms.

## EIGHTH CHAPTER.

### SECTION I.

1. Hari, Om! Now, within this habitation of Brahma (the human body *Brahmapura) there is* a small lotus-like chamber, and within it a minute vacuity (antarákás'a*). That which is within the vacuity is worthy of search; that, verily, should be inquired after.

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1. Although it has been shewn in the sixth and seventh chapters that Brahma is independent of all distinctions of quarters, space and time, that it is "truth (sat) alone without a second," and that it is indicated by the phrase, "The soul is all this;" yet for the edification of men of weak minds, whose understandings cannot easily contemplate an object having no distinctions of quarters, space and the like, and yet who cannot obtain their salvation without making that Brahma the object of their adoration (परमार्थ विषय); a spot in the lotus-like heart is to be pointed out. Besides, although the Soul is without qualities and can be indicated by the single epithet "truth only," yet for the good of men of weak minds, who cannot comprehend other than human qualities, the Brahma is to be described as possessed of truth, desire, and the like qualities. Further, although the knowers of Brahma generally abstract themselves from women and such other objects, yet as the desire for worldly enjoyments, cherished by the indulgence of many transmigrations, is not to be easily subdued, the particular practices of Brahmacharya, &c. are to be inculcated.

Again, although to the believer in the unity of the Soul, there can be no such distinctions as those of the goer, going and the place to go, for from those distinctions of ignorance, proceed the ideas of origin, existence, and end; and all such accidents subside in his own self, like the lightning in the sky, the wind *(in space)* and heat in

* i. e. Brahma called akásá or space. It is said elsewhere "his name is ákás'a, &c." The word is intended to imply that he is, like space, incorporeal, and all-pervading.

2. Were (his pupils) to ask him (who makes the preceding remark), " Since within this habitation of Brahma, there is a lotus-like chamber, and within it a minute vacuity, what is within it, that is worthy of search? that verily should be enquired after?"

3. He would say, "Verily as *extensive* is space, so is the vacuity within the heart. Both the earth and the heaven exist within it. Both Agṇi, and Váyu, both the sun and the moon, as also lightning and the stars, and whatever *else* exist in this (universe) as well as what do not—all exist within this vacuity."

4. Were (his pupils) to ask him (who thus responds), " If within this habitation of Brahma are lodged all these objects, all these created objects and all these human desires, when (the body) wasteth and dies, which for certain it does, what remains behind?"

5. He says, " The diseases of the body can never reduce it to decrepitude, nor the slaughter of the body effect its destruction. This habitation of Brahma is verily an everlasting truth. In it dwell all human desires. It is the Soul, it is far from all vice, it is not subject to death; it is immortal and above affliction. It is neither afflicted by hunger nor thirst. Truthful is its wish; and truth is its resolve. As (evanescently) pass away the rewards of the subjects who become obedient to what is ordained (by kings) and obtain according to their wish—this or this—a province or a field,—

6. " As this region, obtained through works, runs to waste (or passes away) and that region, which may be obtained through virtue, passes away,—so do they who live without knowing the Soul. For them all these truthful desires become unfruitful in every region. For them who live with a knowledge of the Soul all truthful desires become fruitful in all regions.

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the burnt fuel, yet for those whose intellect is affected by the ideas of goer, going, &c. and, who adore the Brahma possessed of qualities and represented by a spot in the heart, a translation through the meridional artery (bazelar artery ?) is to be pointed out in this chapter.

## Section II.

1. "Should he desire the region of Pitṛi* he attains it with glory, for verily the moment he wishes it, the Pitṛis receive him with welcome.

2. "Next, should he desire the region of Mátṛi,† he attains it with glory, for verily the moment he wishes it, the Mátṛis receive him with welcome.

3. "Next, should he desire the region of Bhrátṛi,‡ he attains it with glory, for verily the moment he wishes it, the Bhrátṛis receive him with welcome.

4. "Next, should he desire the region of Swasṛi,§ he attains it with glory, for verily the moment he wishes it, the Swasṛis receive him with welcome.

5. "Next, should he desire the region of Sakhá,|| he attains it with glory, for verily the moment he wishes it, the Sakhás receive him with welcome.

6. "Next, should he desire the region of Gandhamálya,¶ he attains it with glory, for verily the moment he wishes it, the Gandhamályas receive him with welcome.

7. "Next, should he desire the region of Annapána,* he attains it with glory, for verily the moment he wishes it, the Annapánas receive him with welcome.

8. "Next, should he desire the region of Gítabáditra,† he attains it with glory, for verily the moment he wishes it, the Gítabáditras receive him with welcome.

9. "Next, should he desire the region of Strí,‡ he attains it with glory, for verily the moment he wishes it, the Strís receive him with welcome.

10. "Whatever country he desires, whatever he desires, he attains it with glory, for verily the moment he wishes it, it abideth for him.

* Father. † Mother. ‡ Brother. § Sister. || Friends. ¶ Essence and garland.
* Food and drink. † Song and music. ‡ Women.

## SECTION III.

1. "They, the truthful desires, are enveloped in untruth. Of those truthful objects there is a false covering. He who is translated from this (world) to that, is never again beheld in this world.

2. "Whatever man desires and gets not, whether it be, such (of his relatives, and friends,) as are alive, or such as are dead, or whatever else it be (be it food, raiment or drink); all those might be obtained within this (vacuity in the heart); therein dwell those truthful desires, which have untruth for their envelope. As those who are ignorant of the nature of (mineral) beds might pass repeatedly over an undiscovered mine of gold and find it not, so do mankind daily retire to this vacuity (in their sleep) and yet being misled by untruth, they find not this Brahmaloka.

3. "Verily that Soul (átmá) abideth in the heart! Of a truth its epithet is *hridyayam.** Therefore he who knows it daily retires to the region of sarga (heaven) in his heart.

4. "He who has confidence in this, rising from this body and attaining a noble body of light, abides in his own form. This is the (description of the) Soul." He (the narrator in reply to his pupils) continued: "That Soul is deathless; it is devoid of fear; it is Brahma. Of this Brahma the (proper) name is *Satya* (truth).

5. Verily (that Brahma is indicated by) these three syllables सतीय *Satíya*. Thereof the syllable *s* स implies immortality; the syllable *tí* ती earthliness, and the syllable *y* य is a particle which joins the other two, and since it joins the two it means restraint of passions. He who knows this attains the region of Sarga.

* Lit. "this is the heart."

### SECTION IV.

1-2.* Now, that which is the Soul (átmá) is a bridge; it is a support for the preservation of all these worlds from destruction. This bridge cannot be crossed by day nor by night, nor by disease, nor by death, nor grief, nor virtue, nor vice. All defects depart herefrom. This region of Brahma is devoid of vice. Crossing this bridge the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Hence verily on crossing this bridge nights become days. For certainly ever-refulgent is the region of Brahma.

3. For him verily exists this Brahma-loka, who can attain it through Brahmacharya. His desires are satisfied in every region.

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### SECTION V.

1. Now, that which is called *Yajña*† is Brahmacharya. The man who acquires a knowledge of the Brahma-loka through Brahmacharya, attains the region of Brahma. That which is called *Ishṭa*‡ is Brahmacharya. Through Brahmacharya is that Soul attained which is *Ishṭa*.

2. Now that which is called *Sátráyaṇa*§ is Brahmacharya. By Bramacharya doth one serve his own self (Átmá). That which is called *Mauna* is Brahmacharya. Through Bramacharya is that Soul known and meditated upon.

3. Now that which is called *Anás'akáyanam* (fasting) is Brahmacharya. That soul is not destroyed which is known through Brahmacharya. That which is called *Araṇyáyana*|| is Brahmacharya. *Ara* means an "ocean" and *ṇya* means an ocean; and these two oceans abide in the region of Brahma. In that

* Dr. Roer's text does not mark the end of the first verse, and I have no MS. accessible to help me—probably the first verse ends at the phrase, "is devoid of vice."

† Yajña the offering of burnt sacrifice.

‡ Ishṭa adoration.

§ Satráyana, feeding hermits and the poor.

|| *Aranyáyana,* dwelling in forests for religious purposes.

third heaven from this there are a delightful tank full of gruel, an *áswattha* tree from which exudes nectar, and a palace of gold built by Brahma and named *Aparájita.** They belong to Brahma.

4. For them is reserved this region of Brahma who know through Brahmacharya the two oceans *ara* and *nya*. Their desires are accomplished in all regions.

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## Section VI.

1. Now, the arteries of the heart exist steeped in a brown etherial fluid,—yea in a white, a blue, a yellow, a red etherial fluid. Verily the Sun exists as brown, as white, as blue, as yellow, as red.

2. As a main road with a village at each end, meets both this and that,† so do the rays of the sun meet both this region and that. From that sun they spread. They enter these arteries. Thence they spread. They enter the sun.

3. When man is so asleep that all his faculties are devoid of action and his feelings are at rest, he dreams not. Then is he abiding in these arteries. Then can no sin fasten on him. Then is he refulgent in light.

4. Now, when he is diseased and about to die, those around him enquire, "Do you recognise me? do you recognise me?" He recognises them as long as he does not depart from his body.

5. When he quits his body he rises upwards with the aid of the rays aforesaid, resounding *Om*. When his mind ceases to act he attains the sun. That is the way to the region *above*. It is open to the learned, but closed to the ignorant.

6. Thereof is the verse: "There are a hundred and one‡ arteries issuing from the heart; one of them penetrates the

* That which cannot be attained except through Brahmacharya.

† i. e. both the near and the off village.

‡ In order to imply others, the commentator qualifies the number by adding that they are the principal arteries.

crown of the head. The man, who departs this life through that artery, secures immortality.* The rest *of the arteries* lead to *various* transitions,—they lead to *various* transitions."

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SECTION VII.

1. "He, who is the Soul, who is bereft of sin,—He, who is not subject to decay, death or repining,—He, who eats not, nor feels the sensation of thirst,—He who is all truthful in his wishes and his resolves,—even He should be sought for and enquired after. He attains all his wishes, he attains all the regions who, having enquired, knoweth the Soul." Of a truth, thus said Prajápati.

2. Verily, thus knew the Devas and Asuras. They said, "We shall enquire after that Soul by knowing which all regions as well as all desires may be attained." Then did Indra, among the Devas, and Virochana among the Asuras, proceed forth, without communicating with each other.† Sacrificial fuel in hand‡ both repaired to Prajápati.

3. They lived as Brahmacháris for the period of 32 years. Unto them said Prajápati, "With what intent do you abide here?" They replied, "The learned believe it to be your lordship's saying, 'That the Soul which is without sin, which is not subject to decay, death or repining; which eats not, nor feels the sensation of thirst; and whose wishes and resolves are all-truthful—even such a Soul should be sought for and enquired after; and that he attains all the regions and all his wishes who, having enquired, knoweth that Soul.' Wishing to know that we abide here."

4. Unto them said Prajápati, "The being that you perceive within the eye§ is that Soul;" and, added "it is Brahma, the deathless and fearless." [The pupils, taking him literally

* अमृतत्वं The state of deathlessness.

† From a feeling of envy.

‡ Alluding to the custom of Brahmacharya which requires that men should, when going to their tutors, carry some such fuel as are meet for fire sacrifice.

¶ *Lit.* the male *purusha.* That which the Yogis perceive with their closed eyes and undisturbed and contented mind; adds the commentator.

and believing the Brahma to be a mere shadow, enquired:] "Which is it, revered Sir, that you allude to, the shadow that is seen in water, or that which is perceived in a mirror?" Prajápati returned, "Of a certain it is perceived in both."

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### SECTION VIII.

1. (Prajápati said), "Go and view yourselves in that panful of water, and should you fail to know the Soul, enquire of me." They beheld themselves in a panful of water. Unto them said Prajápati, "What do ye behold?" They replied, "We behold *ourselves* in this, Sir, pictures of ourselves to the very hair and nails."

2. Unto them said Prajápati, "Go, and having cleaned your persons and adorned yourselves with costly ornaments and rich clothing, behold yourselves in that panful of water." They, having cleansed their persons and put on costly ornaments and rich clothing, beheld themselves in a panful of water. Of them enquired Prajápati, "What do you perceive?"

3. They two replied; "Sir, as we are well adorned, well-dressed and cleanly, so do we behold ourselves in this, well-adorned, well-dressed and cleanly." He said, "That is Brahma, the deathless, and fearless." They two went away satisfied.

4. Prajápati, observing them, said, "Since these two are going away without attaining or knowing the Truth, this instruction will be for the defeat of the Devas and Asuras." He Virochana, with a feeling of satisfaction, repaired to the Asuras, and unto them imparted this instruction: "Self alone is adorable; in this (world) self alone should be served; by adoring and serving one's self both this and the other world may be attained."

5. Therefore thenceforward the Asuras give no alms, have no faith in good works, and officiate at no sacrifices; hence are they called Asuras. This is their Upanishad (canon). Their dead are besmeared with aromatics and adorned with ornaments and costly raiments, and they think that thereby they will overcome this region and that.

### Section IX.

1. Now, Indra, without going to the Devas, felt frightened, (saying,) "Verily, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when (the body) is well-dressed, and clean when the body is clean. Again it becomes blind when the body is blind, defective when the body is defective,* and mutilated when the body is mutilated. Further, on the destruction of this body it is destroyed. I can see no good in this."

2. Therefore, with sacrificial fuel in hand he returned. Unto him said Prajápati, "You went away with Virochana, perfectly satisfied, O Maghavan: what do you wish by returning back?" He replied, "Since of a truth, O Lord, this (shadow) becomes well-adorned when the body is well-adorned, and well-dressed when the body is well-dressed, and clean when the body is clean; again it becomes blind when the body is blind, and defective when the body is defective, and mutilated when the body is mutilated; further, on the destruction of this body it is destroyed: I can see no good in this."

3. "Even so it is, Maghavan," said (Prajápati) and continued, "I shall again explain it unto you. Do you abide here for another thirty-two years." He there dwelt for another thirty-two years. Unto him said (Prajápati):

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### Section X.

1. "That which enjoys in a dream the feeling of being gratified by the attainment of a coveted object,† is the Soul:" and continued, "it is deathless and fearless; it is Brahma." Verily he, (Indra,) went away satisfied, but before he reached the Devas he felt frightened (saying), "Verily, this feeler of dreams becomes

* Lit. having a flow of humours from the eyes or nose.

† Lit. lives subserved. महीयमान चरति; Lives feeling the enjoyment of the dream that he is being subserved by his wife, servants, &c. महीयमान पूज्यमान चरति स्वप्नभोगान् अनुभवति ।

not blind when the body is deprived of its eyes, and remains unmutilated when the body is mutilated; it is not affected by the defects of the body;

2. " Nor destroyed by the destruction of the body, nor mutilated by its mutilation: it feels as if it is being destroyed, driven away, put to grief and to weeping. Verily, I can see no good in this."

3. Therefore with sacrificial fuel in hand he returned. Unto him said Prajápati, "You went away satisfied, O Maghavan. What do you wish in returning back?" He replied, " Since it (the soul you have pointed out) becomes not blind when the body is deprived of its eyes, and remains unmutilated when the body is mutilated, it is not affected by the defects of the body;

4. " Nor destroyed by the destruction of the body, nor mutilated by its mutilation;—since it feels as if it is being beaten, driven away, put to grief and to weeping, I see no good in it." "Even so it is, Maghavan," said (Prajápati) and continued, "I shall again explain it unto you. Do you abide here for another thirty-two years." He dwelt there for another thirty-two years. Unto him said (Prajápati):

## Section XI.

1. "That in which retiring, the sleeper is completely at rest and knows no dreaming, is the Soul," and continued, "It is deathless, and fearless; It is Brahma." Verily, he Indra went away satisfied, but before he reached the Devas he felt frightened, (saying), "Verily, it then knows not itself that I am this; nor does it know these elements thus (i. e. as they are); it seems to be altogether destroyed for the time. I can see no good in this."

2. Therefore with sacrificial fire in hand he returned. Unto him said Prajápati, "You went away satisfied, O Maghavan, what do you wish in returning back?" He replied, "It, (the soul you have pointed out,) knows not its own self that I am this, nor does it know these elements thus (i. e. as they are); it seems altogether destroyed for the time. I can see no good in this."

3. "Even so it is," replied Prajápati (and continued,) "I shall again explain unto you this Soul, but nothing beside it. Do you abide here for five years more." He dwelt there for five years more; he completed a hundred and one years. Therefore do good people say, Maghavan dwelt with Prajápati for a hundred and one years as a Brahmachárin. Prajápati said unto him:

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## Section XII.

1. "Of a truth this body is mortal, O Maghavan! It is subject to death. Yet is it a resting-place of the immortal and unembodied Soul. When thus embodied, it is verily subject to desirable and repulsive objects. To the embodied there is no release from susceptibility to desirable and repulsive objects. Verily the unembodied never comes in contact with desirable and repulsive objects.

2. "Unembodied are the wind and the clouds the lightning and the thunder. They are all without body. Issuing forth from yonder sky by the attainment of the great (solar) heat, they assume their respective forms.

3. "Even like unto them, man, issuing* forth from his body by the attainment of the Great Light, assumes his own genuine form. He is (then) the best of men. He then lords it with eating and playing, and enjoying with woman, or equipages, or relatives, without thinking of the body. Even as cattle are attached to an equipage, so is the Soul (Práṇa) attached to the body.

4. "Now, within those spaces (A'kás'a orbits) are the eyes, and the eyes are intended for the observation of the Being who dwells within the eyes. He who willeth 'I shall smell' is the Soul

* The issue here is metaphorical. It implies that the intelligent comes to a consciousness of his soul being distinct from his body, and in no way dependent upon it, and thus knowing it not to be his self he enjoys the pleasures of this world without thinking of the body i. e. without feeling attached to it. Nor are such pleasures prejudicial to his intelligence inasmuch as he is conscious of their true nature.

(A'tmá,) wishing to inhale odours. Now, he who willeth 'I shall speak' is the Soul, wishing to articulate speech. Now, he who willeth 'I shall hear' is the Soul, wishing to hear sounds.

5. "Now, he who willeth 'I shall think' is the Soul thereof. The mind is the celestial eye, observing all objects of desire. By the aid of the mental celestial eye the Soul enjoys them all.

6. "Now, because the Devas adored that Soul in the region of Brahma, therefore, they obtained all regions, and all their desires were fulfilled. He attains all regions and obtains all his desires, who, having duly enquired, knows the Soul." Thus said Prajápati, verily thus said Prajápati.

## SECTION XIII.

1. "From blackness I attain multicolor, from multicolor I attain blackness. Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Ráhu, I shall purify my body and, becoming free (by the aid of dhyána), attain, verily attain—the uncreate Brahmaloka."*

## SECTION XIV.

1. "Verily that which is known as A'kása† is made of name and form. That which is beyond the two (name and form) is Brahma; It is immortal: It is the universal Soul. I shall attain the audience chamber of Prajápati. I shall attain the glory of Bráhmaṇa. I shall attain the glory of kings, (Kshatrias) I shall attain the glory of Vaisyas; I desire all glory; I desire the glory of the glorious; I shall not enter again, no, I shall not enter the white toothless all devouring slippery object."‡

* The commentator explains that *syáma* blackness means the all-pervading Brahma by acquiring a knowledge of which through dhyána, we attain the region of Brahmá (sabara) and there we attain the nature of Brahma ब्रह्मभावं ।

† Lit. space, but intended here to mean the Universal Soul which, like space, is illimitable and undefinable.

‡ The womb.

### SECTION XV

1. Verily this was related by Brahmá to Prajápati, by Prajápati to Manu, and by Manu to mankind. Having studied the Veda in the house of a tutor, and having paid to the Guru what is his due, one should dwell with his family in a healthy country, reading the Vedas, bringing up virtuous sons and pupils, devoting himself with all his senses to the Universal Soul, and injuring no created being. Having lived thus as long as life lasts, he attains the Brahmaloka. Thence he never returns, verily thence he never returns.

THE END.